

RELIGIOUS EDUCATION

A Quarterly Devoted to the Development of
Character through the Family, the Church,
the School and Other Community Agencies

APRIL, 1934



IN THIS ISSUE

CURRICULUM PLANS
FOR RELIGIOUS AND CHARACTER EDUCATION

Articles by George A. Coe, Kenneth L. Heaton, Donald M. Leith, Hedley
S. Dimock, Rhoda E. McCulloch, W. A. Harper, Emanuel Gamoran, B. S.
Winchester, M. H. Leiffer, F. W. Herriott, Otto Mayer, F. Ernest Johnson,
Isabel K. Eddy, Winnie Plummer

BOOK REVIEWS

Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort.

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CONTENTS

DETROIT CONVENTION OF THE RELIGIOUS EDUCATION ASSOCIATION	98
IS THERE A REALLY GOOD CURRICULUM?.....George A. Coe	101
EMPHASIZING CHARACTER OUTCOMES IN THE PUBLIC SCHOOL	
.....Kenneth L. Heaton	104
IMPLEMENTING DEMOCRACY; THE DES MOINES FORUM	
.....Donald M. Leith	113
CAN WE EDUCATE FOR LEISURE?.....Hedley S. Dimock	120
Y. W. C. A. ACTIVITIES—A PROGRAM OF CHARACTER EDUCATION	
.....Rhoda E. McCulloch	125
CREATIVE TEACHING IN SCHOOLS OF RELIGION.....W. A. Harper	128
THE JEWISH CURRICULUM AND CHARACTER EDUCATION.....	
.....Emanuel Gamoran	135
ADULT EDUCATION IN THE LOCAL CHURCH	
.....Benjamin S. Winchester	141
ADULT EDUCATION IN A LOCAL CHURCH.....Murray H. Leiffer	152
THE CURRICULAR APPROACH TO CHARACTER BUILDING IN ONE COMMUNITY	
.....Frank W. Herriott	157
RECENT DEVELOPMENTS IN THE CURRICULUM WORK OF THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION.....	
.....Otto Mayer	163
THE EDUCATIONAL PROGRAM OF THE FEDERAL COUNCIL OF CHURCHES	
.....F. Ernest Johnson	168
RELIGIOUS DRAMA FOR YOUNG PEOPLE AND THE CHURCH SCHOOL	
.....Isabel Kinnison Eddy	173
"A SINGING CHURCH"	
.....Winnie Plummer	177
BOOK REVIEWS	179

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DETROIT CONVENTION

of the

Religious Education Association

April 23-25, 1934

If there ever was need for such a conference as will be held at Detroit, April 23-25, it is now. The conference should lead to a clarification of thought concerning the problem of social and economic reconstruction from the viewpoint of religious and moral issues. It should reveal new and better ways of attaining the desired ends.

We are assured of the presence of leaders in thought and action who will come with a rich experience. Such questions as the following, which seem to have emerged from the seminar discussions in the local groups, will be considered:

- A. *How far have human values been considered in the past economic order? What are the trends for a fuller recognition of human needs and values? What can our educational forces do in keeping central religious and moral values?*
- B. *What peculiar problems of personality disturbance are arising in this transition period? What philosophy and faith is needed and how can help be given?*
- C. *To what degree is our educational system in the church and state schools prepared to meet the present challenge? What is necessary to call forth and train better leadership?*
- D. *What are the dangers of narrow nationalism with multiplying conflicts in our social order? What are the means by which a more wholesome social order may be preserved?*

The first session of the conference will be inclusive. It will provide for brief statements concerning activities of the local groups which concerned themselves with such problems as the religious implications of the profit economy, problems of public school education, programs for character education, leadership training, personal guidance, etc. It will tend to emphasize the common elements of our interfaith approach to the development of character values in the community. The second session will be devoted in part to the organization into self-determined special interest groups. Each of these groups will determine its own focal interest and procedure. Your program committee has been giving careful attention to the setting up of the first session and will be prepared to furnish such assistance in resources and leadership as may be desired for the subsequent sessions. The final meeting on Wednesday will be a general session devoted to the organization of the findings. There are many of our members who hope that it will bring forth some rather definite statement relative to the function of religion and education in these days of social metamorphosis.

These moments together will be bought at a great price—for this very reason we may have high hopes of the outcome.

HERBERT N. SHENTON, *President.*

**SUGGESTED PROGRAM FOR THE ANNUAL CONFERENCE
OF THE RELIGIOUS EDUCATION ASSOCIATION,
DETROIT, MICHIGAN, APRIL 23-25, 1934**

**Topic: Religious and Moral Education in our Social and Economic
Reconstruction**

I. GENERAL SESSION, MONDAY AFTERNOON, APRIL 23rd:

*Topic: The Distinctive Function of the Educational Agencies of Religion in
Meeting Social and Individual Problems in the Present Economic and
Political Situation*

A. The Relation to Current Economic and Political Problems:

1. What difference, if any, between the function of general educational agencies such as the church and the school, in meeting current questions and that of organizations formed for some definite kind of social action, such as the League for Independent Political Action, the Socialist Party, New America?
2. What results should be expected in any educational agency of religion such as a church, synagogue, Young Men's or Young Women's Christian Association, Young Men's or Young Women's Hebrew Association, or Knights of Columbus? Is the purpose in such agencies to aid individuals to come to understanding and conviction in regard to current questions, or should they be expected to come to some form of corporate decision and action? Should an educational agency of religion, for example, be expected to have something definite to say on the developments in connection with the "New Deal"? on a Profit Economy?
3. What differences between the way current questions would be considered under religious auspices such as the church or the synagogue and under secular auspices such as a community forum, socialist rally, high school class in citizenship?
4. What is the distinctive function of religious education in the consideration of current economic and political questions as compared with public education?
5. What contribution should religion be expected to make to the solution of current questions? What motive has religion to offer beyond economic necessity, enlightened self-interest, the identity of the individual and the common good?

B. The Relation to Individuals Baffled or Defeated in the Face of the Present Economic Situation:

6. What have the educational agencies of religion to offer to individuals who are baffled or defeated by the present economic situation? In other words, what does a religious fellowship offer them which they would not find in a social fellowship of individuals who had a common cause, such as a labor, racial or political group?
7. What is the difference between a good social-psychiatric approach to the problems of such individuals and the approach which a religious worker or a religious agency would make?
8. What has religion to offer to individuals in the midst of the present situation which will make life worth living?
9. What relation should there be between the work which the educational agencies do with individuals and the responsibilities they take for social questions?

C. Necessary Changes in Program:

10. How should the method and program of the educational agencies of religion differ at present from those which would be used in a time of economic and political stability?

11. What adaptations and changes in program and method must the educational agencies of religion make in order to enable them to carry out their distinctive functions and responsibilities in the midst of the complex problems and the rapidly changing conditions of the present time?

II. GROUP SESSIONS, TUESDAY MORNING, APRIL 24th:

A. Follow-up Groups:

The general session Monday afternoon would open several problems which might be selected by groups for follow-up—such problems as the following: (1) What is the distinctive function of the educational agencies of religion in relation to social change; (2) What attitude should the educational agencies of religion take to the present profit economy; (3) What is the distinctive contribution of religion to social questions and to social change; (4) What is the relation of religious education to public education; (5) What has religion to offer to baffled and defeated individuals; (6) What is the function of the educational agencies of religion in work with individuals as compared with social psychiatry?

B. Preliminary Groups to Prepare for General Session:

The Tuesday afternoon general session would be given to the problem of developing leadership to meet the church's responsibility. In preparation for it, two groups might meet to gather up the preliminary work which was done before the conference: one on leadership training and the other on personal counselling. The second of these might be the same as 6 above.

III. SECOND GENERAL SESSION, TUESDAY AFTERNOON, APRIL 24th:

Topic: Developing Leadership in the Educational Agencies of Religion to Meet Their Present Responsibilities

A. Leaders of Group Processes:

1. What are the most common of present methods in the educational agencies of religion for securing and developing leadership of group processes?
2. In what regards are the present methods proving inadequate? In what regards adequate? Why?
3. What are the chief criticisms of the present methods of securing and developing leaders?
4. What alternative methods have been tried and with what success? (Report of definite leadership training experiments, such as New Haven.)

B. Personal Counsellors:

5. Whom do the educational agencies of religion hold responsible for personal counselling and how are they secured and trained?
6. To what extent is the personal counselling at present going on in connection with the group processes and to what extent is it a distinctive function in the church?
7. To what extent and under what circumstances should we expect personal counselling to be done by the leaders of group processes? To what extent and under what circumstances should we expect it to be carried on by individuals specially selected and prepared who give their special attention to such work?

IV. TUESDAY EVENING, APRIL 24th:

All the groups of Tuesday morning would now become follow-up groups.

V. GENERAL SESSION, WEDNESDAY MORNING, APRIL 25th:

Coming to conclusions on the relation of the educational agencies of religion to the current economic and political situation

This session should build upon the work of the previous general and group sessions and should aim to come to a united statement on such questions as have been brought through to this stage and should formulate the questions which need further exploration by the Religious Education Association through its local groups and regional and national conferences

VI. CLOSING SESSION, WEDNESDAY AFTERNOON, APRIL 25th:

Planning the program for the year in the Religious Education Association

The railroads are allowing our members a fare and one-third rate to the convention and return. If you are planning to attend write at once for your identification certificate. All meetings will be held at the Hotel Statler.



RELIGIOUS EDUCATION

IS THERE A REALLY GOOD CURRICULUM?

GEORGE A. COE

I DOUBT it. Our struggle of more than thirty years toward the reconstruction of "moral and religious education" seems to have been out-speeded by the social changes that create our most difficult curriculum problems. Education, in both state schools and schools of religion, exhibits what is known as "cultural lag," which consists substantially in tagging after social changes instead of producing and guiding them. Some of the more recent curriculum plans, it is true, announce an intention to deal with the actualities of the present scene; it is true, likewise, that some existing lessons and books could be incorporated into a good curriculum if one existed; not a few workers, that is, have apprehended the true nature of the task, and they have taken steps toward the fulfilment of it. But their steps are like those of one who wades in deep water

against a current. I do not see how anyone with good eyesight can believe that the churches, synagogues, public schools, colleges, and other educational agencies, taken either singly, in groups, or in their totality, are leading our civilization toward any goal. Yes, these institutions do contain germs, sprouts, half-rooted plants that might feed and heal the nations, but the growth of the good seed is hindered by climatic conditions—conditions within our religious and educational organizations as well as outside them. What are these climatic conditions? Until we answer this question we shall not be in a position to assess the values of current curricula.

As judges of these curricula we need first of all to realize that social events, with ever-increasing speed, are producing universal confusion in what we have been

accustomed to conceive as the ethical and the religious consciousness. Those among us who, still attached to what has thus been conceived, say that they already know and can teach the way of life will be found, upon examination, to fall into three classes. First come those who insist that standards of life that grew up under our now decaying capitalism are permanently valid. These persons would teach the young to go on doing the things that have plunged the world into its present distress. Next come those—the great majority, probably—who, proclaiming that certain generalized ideals or virtues are the true and eternal guides for life, succeed merely in softening or palliating the injustices with which our society abounds. A third class is made up of those who escape from the burden of these injustices by a flight of their spirits into what they think is another and supernal world.

That each of these three classes has apprehended some fraction of ethical and religious reality need not be denied; nor need we deny that some of them are nearer the truth than others; what can be affirmed is that society moves on by forces that none of these types of ethical and religious thought has grasped. There is, consequently, a certain unreality in all the curricula that arise under these assumptions. Often different types of unreality mingle in the same curriculum. There are public schools a-plenty that in the same breath approve the ethics of capitalism and yet praise the ideals of democracy and brotherly love; and there are church schools that mingle in one hodge-podge the ethics of capitalism, the ethics of the prophets and of Jesus, and a flight from reality through worship of a God who seems to have plenty of good wishes but no way to realize them.

Though some of this confusion may be an inevitable consequence of rapid social change, much of it arises through the flinching of social issues. The generally acknowledged weakness of organized religion in our day is due, in the main, to its

conformity with our unrighteous economic order. Always, when we evade a hard duty, seeking some easier way to be good, we lose ability both to perceive actual conditions about us and to grasp the concrete meaning of the ideals that we profess. When religion or morality, thus warped, endeavors to teach the way of life, it constructs a curriculum of generalizations, good wishes, unimpeachable sentiments, and—mere squints at the actualities of the contemporary human scene. I am tempted to raise the question whether there is more ethical and spiritual validity in such teaching than there is in the communist scorn of it. A religion that is not definitely done with war cannot teach monotheism effectively, but only what amounts, in a pinch, to polytheism. A public school that turns its eyes away from the injustices and the inefficiencies of our economic system cannot teach good citizenship effectively, but only a kind of mechanized order that generates disorder and ultimate self-destruction. A church school that is not consciously done with capitalism cannot teach brotherhood effectively, but only an enervating respectability.

The curriculum plans that are described in this number of *Religious Education* should therefore be judged, it seems to me, by the degree to which they approach the following requirements:

(1) The curriculum should reveal realistically, not in vague generalizations, the happiness and the woe of human beings in our day.

(2) It should trace this happiness and this woe to the causes thereof. That is, scientific method must be employed by the teacher, and developed in the pupil as a habit.

(3) The curriculum must develop in pupils a reasonable skepticism with respect to current ethical and religious standards, especially the conventional standards of the majority. For most of our people still include the ethics of capitalism within their conception of the good life.

(4) Any really good curriculum will wrestle with the ethics of mass action as contrasted with action in individual, face-to-face relations. For the major problems of character in our time concern the jostling of human masses—national masses, racial masses, party masses, class masses. As yet we have practically no recognized ethics of such action. Our curricula must say without ambiguity what is an ethically good national state, an ethically good race consciousness, an ethically good party policy, an ethically good class aspiration and method of class action.

(5) A good curriculum must breathe a sense of having a social cause that is worth dying for, and a way must be shown for immediate action in behalf of this cause.

(6) Perhaps nothing is more needed in our curricula than a critical and realistic philosophy of society. In state schools the overshadowing problem concerns the nature of the state, and the place in it of individuals, families, voluntary cultural organizations, such as churches, and economic and racial classes. This exceedingly important segment of the philosophy of life has been left for the most part to drift, with the consequence that it has come under the control of special interests. This is true of the churches as well as of the state schools, for even on the vital point of the functions of the church as related to the laws of the state, church members and church leaders are neither alert nor informed. If they were

both informed and alert, the present situation with respect to conscientious objectors would not have arisen. In the last war, conscientious objectors were imprisoned and tortured; will they be in the next war? As our naturalization law is now interpreted, an alien cannot become an American citizen without subjecting his conscience with respect to war to acts of the Congress. In our state universities, students, some of them members of our churches, who have conscientious scruples with respect to military drill, are being kicked out. We should ask, then, what each of these curricula does with respect to interests like these.

(7) The metaphysical aspects of our life philosophies also require a more thorough—that is, a more critical and realistic—treatment than they have received. The nature of worship, and the nature of piety, are here involved. If we are as familiar with psychology as curriculum makers should be, we know that both public worship and private religiosity can become a snare; we know, too, that belief in God can be a refuge from reality instead of being an immersion into reality. If we have a healthy and communicable faith, we should be able to put our fingers upon facts, contemporary as well as historical, social as well as individual, that we can confidently interpret as a movement of the divine within the human. What, then, do our curriculum makers think that God is doing here and now—or, say, from the fall of 1929 to the present?





EMPHASIZING CHARACTER OUTCOMES IN THE PUBLIC SCHOOL

KENNETH L. HEATON

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THE social and economic dilemma of the past few years has made the average citizen particularly conscious of the personal inadequacies of the citizenry of our country. A people who were able in the past to meet the demands of life in a rather satisfactory manner, have now found themselves unable to meet the demands which progress in science and invention, the urbanization of population, and the many changes in mode of living have placed upon them. There has come a greater consciousness of the menace of crime and of vice, of dishonesty in business practices and graft in politics, of narrow and partisan thinking, of indifference to great social evils and injustices, and all those other enemies which are in conflict with personal and social growth. More people are thinking that if we are to build from the experience of the past few years a better economic, political and social structure, then we must develop a new type of citizen who is able

to take his share of responsibility and make his maximum contribution to the social group.

Attention has been focused upon the public school as one of the agencies that must take increased responsibility for the development of such citizens. This has given impetus to various efforts on the part of teachers and school administrators to emphasize character values. Some of these efforts have been fruitful, others have been of questionable value. Their total effect, however, has been to stimulate thinking until now educators, and citizens in general, are beginning to judge the total educational process in terms of character outcomes.

Recent publications have given a broad interpretation to the terms "character" and "character education." The boy or girl who grows in character is one who grows more able to meet the situations of daily life; more able to make choices in ways that are satisfying to himself and

to the social group over the longest period of time. When so conceived the objectives of "character education" are hardly to be separated from the total aims of education. Every activity of the school may well be evaluated in terms of the help it gives to pupils in meeting the situations of daily life. If this be true, then character education can hardly be considered as a separate program, but rather as an objective or as a point of emphasis. It is an emphasis that must permeate the entire program of the school, until the total educational experience of the boy or girl will be such as to enrich and strengthen personality.

The name of Paul F. Voelker has for many years been associated with the character education movement, he himself having been one of those who pioneered in the field.¹ Very soon after Doctor Voelker's election as Superintendent of Public Instruction for the State of Michigan he appointed a committee to study the means by which this movement might be advanced in the state. This committee consisted of J. W. Sexton, Superintendent of Schools in Lansing; E. H. Chapple, Superintendent in Charlotte, and the writer. These two superintendents, together with Superintendent James H. Harris of Pontiac, who has served the committee in an advisory capacity, had for several years been experimenting in their own school districts with character education methods. The members of the committee found themselves in agreement on a philosophy of character education such as that suggested above. There was a feeling that superficial attempts on its part to increase the emphasis upon character values would be useless. The committee decided, therefore, to devote its efforts to the task of developing a comprehensive plan which might at some time be adopted in Michigan and which might perhaps serve as a pattern for future developments. The following paragraphs

are a summary of the tentative plan which they have recently completed. This outline has been submitted to a large group of individuals for criticism before it is submitted in final form. At the request of the Board of Editors it is presented in this incomplete and imperfect form to the readers of this journal. Criticisms and recommendations from those who read the journal will be appreciated by the committee.

Educational research and the practical experience of teachers, parents, and other workers with children, would suggest that there is no simple formula for the development of character, no simple modifications which will change the point of emphasis in the total school environment. The following pages must of necessity deal rather briefly with a great variety of activities, but they present the skeleton of what would be considered a comprehensive program.

PART I. THE COORDINATION OF CHARACTER BUILDING FORCES ALREADY ACTIVE

That a committee has been appointed to outline a program does not imply that much is not already being done in character education. The need for a finer quality of citizenship has been of concern to everyone and many fruitful efforts have been made to encourage character development. The plan is to conserve these efforts and to coordinate them in order that they may be more universally effective.

Some of these character-building activities are within the school and sponsored by the teaching staff, while others are sponsored by churches, local clubs, and national organizations. Since all these activities touch the lives of the same boys and girls, and since our interest is in the welfare of the child rather than in the growth of any single program or institution, it would seem that a cooperative effort of all these agencies might be more effective than the detached influence of several independent programs. The efforts already being made by certain teach-

1. The reader will be particularly familiar with his publication, *The Function of Ideals in Social Education*. Contributions to Education, No. 112. Teachers College, Columbia University, 1921.

ers through the school program must be conserved. The plans for achieving this end will be considered below. Consideration will also be given to the possibilities of a cooperative relationship with non-school programs.

CONSERVATION OF THE PRESENT EFFORTS FOR CHARACTER BUILDING IN THE SCHOOL

Individual teachers and principals, and a few school systems, have been unusually successful in the promotion of character building activities. These teachers and schools should be discovered, their methods should be made known to other schools, and their materials be put in a form that can be used by others.

In the second place, where there is a school system, a school, or a teacher who seems to have particular interest and ability in bringing this emphasis into the teaching program, these should be encouraged to engage in further experimentation. Necessary help should be given them to make their efforts most fruitful. Thus will there be fed into a central clearing-house a growing body of methods and materials which can be made available to all the schools of the state.

COOPERATION WITH AGENCIES OUTSIDE THE SCHOOLS

The church and the Y. M. C. A., the Boy Scouts and the Girl Scouts, the 4-H Club and the Knighthood of Youth, the juvenile court and the city recreation department—these and a dozen other names are closely associated with the character education movement. Each has a contribution to make and each might profit from cooperation in a state-wide program. Several steps could be taken which would conserve their efforts.

In the first place, these various agencies should be represented in an advisory council which would meet at regular intervals with the staff of the Department of Public Instruction as they formulated their plans for service to the schools of the state.

In the second place, the Department

should provide a clearing house of materials and ideas which would be available to all character-building agencies. This should include a library of pertinent volumes and periodicals, the publications of the various character-building groups themselves, and should be an information bureau to share any knowledge of activities and opportunities which would be of interest to the various agencies. There might also be provided a speakers bureau to assist any organization in the state that might desire a capable speaker or instructor for leadership training classes. This would be of particular value to smaller towns and rural communities which lack specialized leadership in any of their character-forming programs.

These first two steps may well prepare the way for another and more vital program. If the entire state is made aware of the character needs of its children and youth, and if all character building agencies are brought together in cooperative endeavor, it might mean that each agency would find it possible to promote a more aggressive program for itself. Each group might wish to modify its activities to fit into the total plan. The State Department should be prepared to contribute to the cooperative efforts of these agencies and to give advisory service when requested to the various program-building groups.

The Department of Public Instruction has maintained a cooperative relationship with the religious groups of the state with regard to accredited Bible study courses, such courses being provided for by the laws of the State. The syllabi which are in use for these courses at the present time deal primarily with the Bible as history and literature. There is need for another syllabus which will deal with the religious experiences portrayed in the Bible as they may be related to the daily life of boys and girls. If such a syllabus were available, the accredited courses would be encouraged more widely by church leaders, the total number of students taking these courses might increase,

and the value to the students in the classes would be more immediate.

PART II. THE TEACHING PROGRAM AS RELATED TO CHARACTER GROWTH

There have been many changes in the materials and methods of instruction during recent years, and there will undoubtedly be further modifications. These changes in the course of instruction have been necessitated by significant changes in the social structure of the country. It has seemed to the committee that its objectives could not be achieved unless it concerned itself with this total program of curriculum revision.

STRESSING A POINT OF EMPHASIS IN THE TOTAL CURRICULUM

It has already been said that the aims of character education are the aims of all education at its best. If character outcomes are to be made a major concern, then the entire instructional program of the school must be examined and modified so that it will contribute its maximum to the pupils as they meet the situations of daily life. Impetus can best be given to this movement in the curriculum field in such ways as the following:

(1) By cooperating in the actual work of curriculum revision already begun by the elementary and secondary education specialists in the State Department, and with those interested in such special fields as industrial arts, commercial, home economics and agriculture.

(2) By preparing teaching units which will place more emphasis upon social relationships in the study of history, more emphasis upon the personal qualifications essential for success in the commercial and industrial courses, more interest in the practical needs of students in the teaching of English and mathematics, etc. These units should be complete in outline and be accompanied by ample bibliographies and materials so as to be immediately adaptable for use by classroom teachers.

(3) An effort should be made to introduce teachers to those newer methods of teaching which encourage pupil initiative, give practice to students in the making of significant choices, and which avoid some of the undesirable character outcomes of traditional methods. This can be done through bulletins, circulating libraries, talks to groups of teachers, summer school and extension courses for teachers in service, and preparatory courses for teachers in training.

PREPARING CURRICULUM MATERIALS FOR SPECIAL GROUPS

Almost every teacher is attempting in some way to help his pupils to make the best adjustment to the situations of life. In addition to the regular course of study in the average school there are discussions of current problems, home-room and auditorium programs, special classes, and other activities, the objective of which is personality development. In order to assist the teacher to make the most of these periods and activities, very definite help might be given.

There could be prepared and published a source book of materials which might be used by classroom teachers in the preparation of their own curriculum plans. This material should be prepared from time to time and sent to the teacher for immediate use and to preserve in a loose-leaf binder for future reference. By using the loose-leaf plan, the volume could be kept up-to-date and would at any time be a record of the best available materials. In detail, this volume might consist of such sections as the following:

(1) The reports of successful activities which the various schools in the state have developed.

(2) Reports from experiments in other states.

(3) Collections of case-discussion outlines and other discussion materials for elementary, junior and senior high schools.

(4) The reports of service projects and other units or enterprises which involve the sharing of community obligations, participation in the responsibilities of the school group, and expressions of interest in the world society.

(5) Story and dramatic materials which may be used as the basis for group discussion, as a stimulus to thinking on social and personal problems, and as a means to broadened experience and self-expression.

(6) A bibliography of the best materials of each type. This list of references to be supplemented as rapidly as materials are made available.

(7) Suggestions as to the best methods for the using of such materials as are mentioned above.

There should also be provided a comprehensive library of all the special curriculum materials of value which are now available. This would be necessary for use in the development of the source book and of other materials outlined

above. It would at the same time be of great service to local school administrators and teachers when they were planning local programs and making selections for their own reference libraries.

ADVISORY SERVICE FOR SCHOOLS ENGAGED IN DEVELOPING A SPECIAL CURRICULUM

Curriculum materials must always be adapted to the local needs of a particular school. One reason that some of the available materials have not had wider use is that schools have been unable to fit them to their own teaching plan. In order to encourage the use of such materials as have been mentioned above, there should be an advisory service which could assist the faculty for a day, a week, or even longer, until the best plan had been formulated for the local situation.

A SPECIAL CURRICULUM FOR MAL-ADJUSTED PUPILS

A few experiments have been made in recent years with special schools and classes for pupils who show decided tendency to anti-social conduct. The teachers in these schools and classes are carefully selected. A curriculum is built to fit these pupils even though it differs entirely from that which other pupils of the same age are sharing. The major purpose is to reconstruct character, and all other interests are made secondary. The few experiments with such a program have resulted in an actual reduction in the amount of delinquency and many of the pupils have later returned to the regular school program with very satisfactory results. The results which have already been achieved are such as to suggest the advisability of further experimentation. A plan should be constructed that can be more universally used.

Related indirectly to this problem of special instruction for delinquents is another which concerns a larger number of students, particularly in the ninth, tenth, eleventh and twelfth grades. The curtailment of child labor in recent years has led to rapid increase in high school

enrolment. Many students who are now continuing school formerly would have dropped out as soon as they had reached the legal age. Many of these lack the usual interest in school—only attending because there is nothing else to do. There is in many cases no interest in college preparation or even in graduation from high school. The traditional curriculum seems to them to be of little or no immediate value. The appeal must be very different from that which is made to the average students.

Not all these boys and girls are, or will they become, seriously maladjusted but they are restless and disinterested. It is fertile ground for the development of delinquency. The larger schools have for many years been providing a diversified curriculum which would appeal to a variety of students but the majority of high schools in the state are still seeking for a more satisfactory solution than they have up to the present time found for this problem. There is need for further study and experimentation.

PART III. A TEACHER TRAINING PROGRAM

Reference has already been made to the need for teachers who are familiar with the various techniques involved in the development of character. This is basic to the success of the total movement. The demand from the teachers themselves for help whenever the subject of character education is mentioned suggests the need and the enthusiasm with which efforts in this direction have usually been accepted.

The training of prospective teachers depends primarily upon the normal colleges and other training institutions in the state. At the time of this writing, these schools are already planning to offer more courses in child study, mental hygiene, the methods of guidance, and courses covering other methods and materials for character development. It would also be helpful for students and faculty members in these institutions to participate in some of the experimentation and program

building which would be necessary in the launching and continual promotion of the state-wide program.

A more elaborate plan will be necessary in order to serve the needs of the teachers in service. Perhaps the following would be among the most fruitful approaches:

(1) College extension courses, summer school courses, and lectures and discussion groups provided during the school year.

(2) Emphasis upon this field in the programs provided for sections of the Michigan Education Association and in county institutes.

(3) Visiting child-guidance clinics which would combine group discussions and personal conferences with teachers, with the work of giving examinations and treatments to children.

(4) Provision for profitable reading in the field, including: (a) The preparation of lists of references on various phases of the subject; (b) The placing of a large collection of books for circulation through the State Library; (c) Deposits consisting of a few of the best references to be placed in each community library and in the office of the county commissioner of schools, in counties where there is assurance that teachers will use them.

(5) Bulletins of information and concrete suggestions at regular intervals to teachers, principals, supervisors and superintendents. This bulletin would serve as a house organ and would be distributed free or at low cost. Its mechanical arrangement should be such as to supplement the teacher's manuals and other materials mentioned above. This bulletin would also be used as a means of informing the public of the plans and progress of the state-wide program.

(6) The preparation of a series of films which would show the better methods of character building and which could be loaned to teachers, Parent Teacher Associations, luncheon clubs, etc., to introduce them to new methods and to promote interest in the movement.

(7) Direct supervision of each aspect of the program and conferences with individual teachers and with small groups as requested by local teachers and administrators.

PART IV. EXTRA-CURRICULUM INTERESTS

Not only does the regular curriculum of the school offer an opportunity for the stressing of character outcomes, but a similar opportunity is also offered by the so-called "extra-curriculum" activities. School clubs, athletics, assemblies, parties and social affairs, school plays and other forms of entertainment, student conferences and all-school projects, are among the most common activities included under this heading. The demand for the following types of service should be met:

(1) Program suggestions and materials could be provided for clubs, assemblies, social affairs, etc.

(2) Worthwhile assembly speakers, films, and other program features of character value could be scheduled for schools in the state. By scheduling them for a series of engagements the State Department could make available at reasonable cost certain types of programs which a single school could not afford.

(3) In cooperation with other agencies in the state it would be possible to make activities such as conferences for high school boys and girls accessible to a greater number of students.

(4) There should be made known to teachers the values and the best use that might be made of the programs of such nationally promoted character-building programs as the following:

- (a) Boy Scouts of America.
- (b) Girl Scouts.
- (c) Camp Fire Girls.
- (d) Junior Red Cross.
- (e) Knighthood of Youth.
- (f) Hi-Y.
- (g) Girl Reserves.
- (h) Pioneers and Comrades.
- (i) Trail Rangers and Tuxis Boys.
- (j) 4-H Clubs and Future Farmers of America.
- (k) Junior Achievement Clubs.
- (l) Junior Mechanics Clubs.

PART V. MEETING THE NEEDS OF THE MALADJUSTED AND DELINQUENT CHILD

A major objective of the program should be to re-educate children who are not making a satisfactory adjustment to the demands of life. Some of these have become social menaces to the extent that they are classed as juvenile delinquents. Others will perhaps never be listed as juvenile court cases, but are not succeeding in school, are unhappy in their social relations, or for other reasons are not making the most of life's opportunities. All communities may not be equally conscious of the presence of these boys and girls. Particularly in rural communities they may have quit school before they became known as delinquent or maladjusted. Yet in city and in rural districts alike, there are usually a number of such children.

THE TEACHER AS COUNSELOR FOR MALADJUSTED CHILDREN

Very definite techniques for the study of children and for the removing of maladjustments have been created, but the majority of teachers now in service completed their training before the child-

guidance movement had made its impress upon teacher training institutions. With a knowledge of recent findings as to the causes of maladjustment among pupils, and with a knowledge of even the more simple techniques for relieving such maladjustments, the average teacher is able to be of added service to many of his boys and girls. This suggests again that there is need for a teacher-training program which will make this field one of common knowledge among the teaching force.

A child-guidance manual should be prepared for elementary teachers and another for teachers in secondary schools, which would serve as a "first-aid" book when a problem arises. This manual should contain the following information as a minimum:

(1) An easily understood introduction to commonly accepted principles of child-study and child-guidance.

(2) A list of behavior symptoms which may suggest to the teacher that a child is in need of guidance.

(3) General suggestions as to what to do when a problem arises.

(4) Suggestions on how to interview boys and girls, parents and others related to a case that is being studied.

(5) A detailed bibliography which will help the teacher to find quickly the most reliable advice on the particular problem confronting him.

(6) Information on how to secure the service of specialists (psychologists, psychiatrists, etc.) when such are needed.

PROFESSIONAL SERVICE FOR THE MAL-ADJUSTED

Even for the teacher who is familiar with the best of guidance techniques there are boys and girls who need a more specialized type of service and these cases should be referred to professional counselors. Experience in a large number of communities seems to indicate that the child-guidance clinic, the psychologist and the psychiatrist, can be of service in relieving many of the serious cases of delinquency and maladjustment. Unfortunately such service is expensive. The average case requires a large amount of attention over a considerable length of time. Such service is not available to most communities in Michigan, and even

where it exists it is not sufficient in quantity to satisfy the demand. Though it might be inadequate for all the needs, it is thought that a large service could be rendered if traveling clinics were established, clinics similar to those which have been tried in other states of the union.

These clinics would be held by a staff of psychiatric and psychological workers who would go from one community to another on a regular schedule of visits. They would study maladjusted children, give suggestions to teachers and parents as to how to treat each case, follow up these cases in subsequent visits, and conduct discussion groups for teachers and parents on the problems of child guidance.

COMMUNITY COUNCILS FOR THE PREVENTION OF DELINQUENCY

The possibility of reducing juvenile delinquency in a community is increased when a cooperative attack is made. This is a problem of sufficient magnitude to justify a community in focusing its attention upon it. In several city communities, councils have been organized representing the school, the juvenile court, the police department, the recreational leaders, and other welfare executives. These groups have together studied the situation, cooperated in securing expert service to care for delinquent cases, and developed preventive programs in the areas from which delinquents are coming. This joint attack has brought sufficient success in a few communities to justify its trial in the cities and metropolitan areas of Michigan.

PART VI. PARENT EDUCATION

The father and mother must still be our most influential educators. The first foundations of character must always be built in the home yet even the best of parents often find themselves confused by the complicated demands of parenthood. The adjustments of childhood grow increasingly difficult and it requires very skillful parents to guide successfully their boys and girls.

The alert parent is attempting to fa-

miliarize himself with the best knowledge of child-training methods through reading, through study courses, Child Study Clubs, and Parent Teacher Associations. Assistance could be given to groups that are searching for the best books and magazines, or who desire teachers and speakers for their meetings. The great majority of parents still have little or no contact with these parent training opportunities. This is particularly true of homes which are below the average in social and educational background—the same homes from which the larger percentage of character problems come. Any satisfactory plan of character education must include an aggressive program of parent training which will bring to fathers and mothers the best literature, and courses and lectures by competent teachers. The Parent Teacher Association, the Child Study Club and similar groups, and the adult education program of the public schools will be the best avenues for this service.

The value to society which would result from a better trained parenthood has been recognized by a few colleges and high schools which offer courses in child training, family relationships, and the obligations of home life. The introduction of these courses in other schools should be encouraged.

PART VII. PUBLIC INFORMATION

Character is the product of the total experience of the child, and much of this experience is outside of the school, the home, the church, and of other groups whose interest is in the character of the child. The entire community must become aware of the forces which are operating in favor of the child and of those which are against him. To achieve this end, the following plans are recommended:

(1) Contacts should be made with the press of the state and, if possible, provision made for

the publication of a weekly column devoted to the interests of character development.

(2) Speakers should be made available for civic groups, luncheon clubs, women's clubs, etc.

(3) A series of radio talks and programs should be planned.

(4) Motion picture films showing character forming activities in action should be prepared and distributed.

(5) There should be cooperation with movements for the improvement of motion pictures, radio programs, public and commercial recreations, and the like.

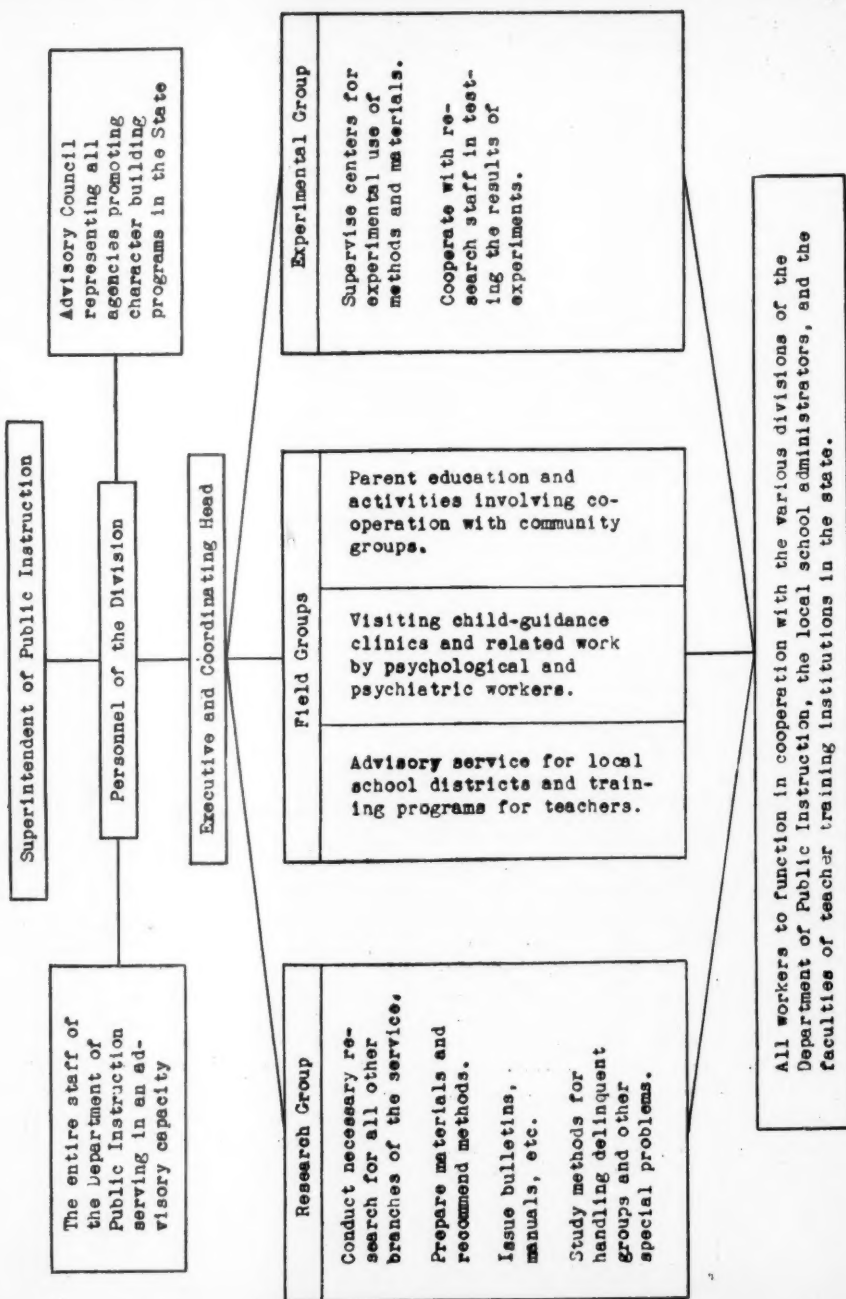
PART VIII. EXPERIMENTAL CENTERS

In order that the recommendations and materials sent out for general use throughout the State might be tested by actual use, there would be need for experimental centers which would represent various types of communities and various types of teaching situations. In these centers, under expert supervision and with freedom to use untried methods, it would be possible to evaluate and select approaches which would be most profitable to the various instructional levels and to each type of school.

PART IX. A PLAN OF ORGANIZATION

The committee does not feel that it can at this time suggest the exact plan of organization and personnel which would be necessary to carry out the program outlined above. It is thought that a division should be established in the Department of Public Instruction, comparable to the three divisions now existing and coordinate with them as they are now coordinated one with the other. The scope of this division would include the broad fields of individual guidance and adjustment and of curriculum research. It should be responsible for research, for conducting experimental activities, and for certain types of field service. The chart on the following page will suggest the general plan of organization which would be recommended for such a division.

RELIGIOUS EDUCATION





IMPLEMENTING DEMOCRACY; THE DES MOINES FORUMS

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SHORTLY after the outbreak of the Civil War between the North and the South in the middle of the last century, an English scholar of no small reputation wrote a book on the subject of the rise, decline, and dissolution of the American Union. He sincerely believed that this conflict between the two great sections of our country would mark the end of the federated republic which had been born in the travail of revolution and been nurtured on the bitter food of state and sectional jealousy. And, indeed, many of the most intelligent of foreign observers believed with him that his dire prophecies would be fulfilled. After all, the lessons of history seemed to indicate that no government organized on democratic principles could expect to meet successfully the problems of control arising in a country so vast as ours and with a population composed of such diverse elements. The important factor, of course, which these critics

overlooked was the consolidating influence of the newly-invented railroad and telegraphic systems. Now it is true we cannot ascribe the subsequent survival of our federal form of government to any mere mechanical invention, yet it is undoubtedly true that the railroad and the telegraph were an enormous aid to the accident of geography and the growth of social forces in enabling our peculiar kind of social and political structure to continue to prosper.

We cite the above instance of prophecy gone wrong because it points a certain moral for today. It is hardly necessary for us, in order to realize that democracy in many places is losing its grip on life, to join that doleful chorus whose voices bewail the apparent downfall of democratic government in Europe. We need not go beyond our own borders to discover that it is here, too, beset on all sides by dangerous foes.

There are many among the ranks of

thinking people who do not hesitate to say that democracy is a failure and the sooner we sweep its encumbering remains from our path the sooner will our country be placed upon a sound footing. Others go further and say that we never have experienced a democratic organization of society in the whole history of our nation, and it is sheer hypocrisy to continue pretending that we have. No one will, I think, claim that we have even approximated the goal of our democratic aspirations. But we must not be, as were those prophets of the days of our Civil War, blind to the possibilities of implementing our aspirations with instruments which will enable us to make marked progress toward our objective.

What is the instrument, then, which will perform for us this needed service of removing the barriers to democratic living? Probably there is no one sovereign panacea for this purpose. There are many forces which block and deny our efforts, and they must be met with a variety of procedures. John Dewey says in his work *The Public and Its Problems* that "universal suffrage, frequent elections, majority rule," and the like, have made such small progress toward the goal of democracy because we have not succeeded in the more fundamental task of a "search for conditions under which the Great Society may become the Great Community."¹ Mary P. Follett gives us a hint in her *New State*² as to what one of the most important of these conditions is. She observes that democracy rests on *collective community thinking*. Until we have developed instruments for and the habits of collective thinking we have not laid the proper foundation for building a truly democratic state.

Obviously such habits can be built up only through some form of education and the instrument for performing this task must be very like a school of sorts, a school, however, differing from

the traditional concept in that it must include adults as well as the juvenile population of the town or city in which it is located. J. K. Hart has pointed out in this connection that no rapid change or reform can be brought about in a society except through a concentrated effort to educate that group falling between the age levels of 18 and 35. He points to Denmark, especially, for confirmation and example.³

But we have long had various forms of adult education in the United States. One is certainly justified in asking why they have fallen so far short of creating a more enlightened and responsible level of citizenship. The rather obvious answer is that in few cases has the social as opposed to personal welfare been their paramount aim. Moreover, it is not too much to say that seldom have such movements been established on a great enough scale, or been sufficiently catholic in their appeal, to affect any large section of the population at any one time. Apparently we need some institution which will have the making of better citizens as its first aim, and which will have a broader, more social, less personal dynamic than have the Chautauquas, university extension programs, workers' institutes and public-school Americanization classes.

At the present writing there is a program being carried on in Des Moines, Iowa, which is attempting to meet just such needs of the moment. There is, I believe, nothing else quite like it in the United States. As an observer of the workings of this program, I shall attempt to describe it and at least tentatively to evaluate it. To begin with, the scheme is based on a series of public forums which are held in the various public school buildings throughout the City. These forums have been established under the auspices of the Board of Education of Des Moines. They are open, free of charge, to all elements of

1. J. Dewey, *The Public and Its Problems* (New York, H. Holt & Co. 1927).

2. Mary P. Follett, *The New State*, (New York, Longmans, Green & Co. 1918). Cf. especially Part IV.

3. J. K. Hart, *Adult Education* (New York, Thomas Y. Crowell Co., 1927).

the population. The forums are led by an unusually able group of men, university professors and professional educators all, whose entire time for the moment is devoted to this phase of education.

The prime purpose which citizens and leaders are working together to achieve is to gain an understanding of their social, economic, and political environment, with the aim of establishing a control over these elements which will enable them to put in practice a more ideal community life.

The program is about a year old, having been established in the month of January, 1933. The history of its development is largely the story of the realization of one man's dream. Mr. John W. Studebaker, the Superintendent of Schools in Des Moines, has long held the conviction that we were failing to carry out our democratic ideals in large part because, as pointed out above, we did not possess the proper instrument to bring people together for the common consideration of community problems, and for the development through such contacts of that sense of tolerance and co-operative endeavor essential to the solving of such problems, as well as for the inculcation of the habit of suspending judgment on vital issues until all the facts are weighed, which is the distinguishing characteristic of an educated electorate. As Mr. Studebaker saw it, the job was not one to be approached with sporadic effort, nor could it be left to be worked out in times of emergency. A permanent institution with a continuous, ongoing program, would alone meet the needs of the time. With good reason, Superintendent Studebaker felt the logic of the situation pointed to the public-school system as the suitable institution for this purpose. After all, no other could so truthfully claim to be the tutor, the servant, and the common possession of the whole people. And a program of education for a complete cross-section of the adult populace was but an extension of the universal education of juveniles,

already the mission of the public schools.

It was not until last year, however, that Mr. Studebaker felt times were propitious for the inauguration of his experiment. At that time, having the backing of his Board of Education, he secured the financial means for such an undertaking from the Carnegie Corporation of New York acting upon the recommendation of the American Association for Adult Education. It was Mr. Studebaker's good fortune that his plan for creating an adult education program which should be a permanent and integral part of the public-school system coincided with the desire upon the part of those forward-looking men in charge of the American Association to see some such public-school experiment tried out in the adult field. It was due to these men that a generous five-year grant was obtained from the Carnegie Corporation.

When the forums shall have run for five years, it is felt that they should have become firmly enough established in the affections of the people so that they will regularly vote a portion of their tax-money for the continuing support of this new plan, or else the plan should die a natural death. Indications are that the people of Des Moines already sense the vital importance of the new experiment sufficiently to be willing to sacrifice something for its continuance when the time comes.

So much, then, for the general vision. What, now, of the details of the machinery through which the educative influences operate? What are the techniques used? Who are some of the better known leaders? What are some of the topics discussed in the meetings?

First of all, a description of the machinery through which the educative process is brought about means a description and classification of the forums themselves.

The Des Moines forums are divided into three categories. These three categories or divisions are called City-Wide Forums, Central Forums, and Neighbor-

hood Forums. The City-Wide Forums are held one night a week and are intended to be the popularizing element in the program. A great cross-section of the city attends these meetings, and to accommodate them the large high-school auditoriums are used. Each week a new speaker from outside the city comes and gives a lecture on a totally different subject from that of the preceding week. The Central Forums are the intermediate stage between the popular City-Wide Forums and the more intensive Neighborhood Forums. There is one of these Central Forums each night for five nights a week, each in a different section of the city. They are intended for those who wish to follow some particular topic in its more detailed ramifications as it is discussed by the leader and the group, and not just to hear one lecture on the matter. As we have just indicated, the Neighborhood Forums are intended as the intensive stage of the educational program, and are expected to be small in size, but made up of a body of people sufficiently earnest to study with conscientiousness the subject under consideration. Of the Neighborhood Forums there are three meetings a night on four nights a week, each meeting being in a different locality from the preceding one. In this way meetings are always easily accessible to every ward and region of the city.

As for the pedagogical techniques used, they may be described somewhat briefly as follows. After a few minutes spent at the beginning of the evening in considering the news of the day and outstanding current events, the Forum Leader opens the formal part of the program with a lecture of from fifty minutes to an hour in length. Then ensues a discussion period which in the smaller groups is similar to a classroom discussion in the average college, except that the audience rather than the lecturer does the questioning, but which in the larger forums is in the nature of an opportunity for a further exposition

by the speaker of his views. An interesting attempt has been made in the City-Wide Forums to find a fruitful combination of both of these elements by incorporating into the program between the time of the lecture and the questions by the audience what is called a panel discussion. In the brochure on the forums issued by the Board of Education the panel is defined as follows: "All forum leaders will be present at each city-wide meeting; will sit on the platform with the speaker; and following the lecture, will engage the speaker and each other in discussion for the benefit of the audience." So far these panel discussions have been rather successful in presenting the various conflicting opinions and viewpoints of the major opposing groups in the audience to the extent, at least, of determining how strong a case the speaker has for his contentions.

In regard to leaders, we may say that Mr. Studebaker has been fortunate in being able to procure outstanding men, men famous not only within the confines of their own institutions or profession, but in many cases of nation-wide reputation. Among the present "Resident Leaders" we find Mr. Lyman Bryson, long a national figure in the development of adult education and most recently Director of the California Association for Adult Education, Prof. Carroll H. Woody of the University of Chicago, author of the section on the "Growth of Governmental Functions" in the report of President Hoover's Research Committee on Recent Social Trends, Dr. W. J. Hinton, Director of studies for the Institute of Bankers in London, England, and Prof. William F. Adams of the Department of History in the University of California, at Los Angeles. Other leaders during the first year included Prof. T. N. Carver, former head of the Department of Economics at Harvard University, Mr. Henry Wallace, editor of the *Wallace's Farmer*, and now Secretary of Agriculture, and Mr. Felix Morley, editor of the *Wash-*

ington Post. On the roster of names for the Central Forums this season appear three such noted lecturers as Dr. Hans Kohn of Vienna, Austria, Dr. Luigi Villari of Rome, Italy, and Dr. Edward Brenner of Nurnberg, Germany. The City-Wide Forums have been honored by the presence of such men as Sir Norman Angell, Paul H. Douglas, Bruno Roselli, Fred Henderson, S. K. Ratcliffe, Harry D. Gideonse, and Father John A. Ryan.

The subjects discussed at the various meetings in Des Moines are confined largely to questions having a political, social, and economic nature. It is true that the scope of adult education is as wide as the whole range of human interests. We believe it not wrong to say therefore, that before a program of this sort could be called complete it should include aspects at least of the five major fields known as the socio-politico-economic, the recreational, the esthetic and cultural, the civic, and the religious. It is obvious, however, that few localities are sufficiently well off or suitably equipped to offer a spread of facilities so broad. Mr. Studebaker feels that under the present circumstances it is wise for Des Moines to restrict itself to the first field, to those topics dealing with social, political and economic affairs, since these are the subjects of most intense and vital interest to *all* the people of Des Moines at the moment. Within such limitations the topics range all the way from the monetary question to a consideration of modern Russia. The following are samples of some of the subjects discussed: "The National Recovery Act," "The Gold Standard vs. Managed Currency," "Reform of Local Government," "Public Ownership vs. Socialism," "Is a Planned Economy Possible Under Capitalism?" "The Origin, Growth, and Spirit of Fascism," "Has the Farmer Been Saved?" "How is Government Waging War on Racketeering?" "Who's Happy in Russia?"

So far then, as we can judge from their growth during the brief period of

their existence, are the Des Moines Forums a success? Before we can attempt to answer this question we must establish for ourselves certain criteria by which to judge of their success or failure. Superintendent Studebaker has set forth a list of fundamental propositions in regard to the forums which will serve very well at this juncture as a kind of measure whereby to judge general progress:

First, that adult education in Des Moines must be a community affair. It must increasingly reach a real cross-section of the city's population.

Second, the adult education program should be as much a part of the regular publicly-supported school system as the elementary and high school programs are at present.

Third, that if the scheme is bearing its proper fruitage, there will be numerous evidences that various voluntary groups are forming themselves here and there to discuss at greater length and in more intimate fashion topics treated by the forum leaders.

Fourth, that the courses must be strictly educational, and they should never be instruments of propaganda.

Fifth, and finally, that no such program can be a success without first-class lecturers and teachers. This means, of course, that the people must not fool themselves into thinking that such instructors can be employed for second-class prices.

In regard to point one, we believe there is evidence that a constantly greater proportion of adults in Des Moines is being reached by the forums. We base this conclusion on a comparison of the size of audiences this year, with the size of audiences last year.

As for point two, it may be said that while the test of the people's willingness to support the adult program out of taxes will not come for three years more under the terms of the grant from the American Association for Adult Education, yet the other part of the proposition, that the adult program shall be

part of the public-school system, is being fulfilled.

On point three, we may say that there are already numerous reports of informal groups being formed here and there throughout the city for the discussion of forum topics, some of them with people in the educational program for leaders, others merely friendly after-dinner gatherings, with no chosen chairman.

Point four, in regard to propaganda, may be answered by saying that every conceivable means has been employed to guard against it, from the selection of as unbiased leaders as could be secured to the use of a panel of people well-versed in their subject and with views opposed to or differing from those of the speaker on the City-Wide Forums. And as for the other aspect of point four—that the forums should be strictly educational—we cite the following as perhaps a rather extreme example of just how educational they have been. At a City-Wide Forum meeting at which the subject of Socialism was being discussed, the panel was made up of people holding as widely conflicting viewpoints as the following individuals: the local leader of the Socialist Party, the local leader of the Communists, the editor of the Iowa Legionnaire, a representative of conservative business, and the editor of the *Des Moines Register*, who is a liberal by inclination, as well as the regular forum leaders. That the evening was more instructive than explosive, and that there was so much tolerance and open-mindedness evident, is an indication of an educated viewpoint in this city which it would be hard to match, and in the formation of which it is not too much to say that the forum program has had a distinct part.

In regard to the last point, point five, it has already been shown in a preceding paragraph that the leaders of the forums are all first-class men.

When considered from such angles the question is not much whether the Des Moines experiment is at present a success,

as in most ways it undoubtedly is, but whether there are indications that the factors accounting for its present success will be enduring. In reply to such a question we are bound to answer that the success which the forums have achieved is, at least, partly due to a peculiarly fortunate combination of circumstances. By this we mean that the unusual and forceful kind of leadership which Mr. Studebaker supplies, the fact that the Carnegie Corporation has put itself so strongly behind the adult education movement, the fact that such excellent lecturers have been brought to Des Moines, the depression which has led people to seek enlightenment in the midst of contemporary perplexities, the lack of diversions in this Iowa city such as are contributed by symphonies, operas, and the like, in many other cities, and finally, an unusually alert and intelligent citizenry, have all joined to guarantee that the ministrations of the adult education program should bear rich fruit. Few of these boons can be counted on to last indefinitely. Hence, the future of the whole plan depends on how firmly the forums become rooted in the minds of the people as an indispensable beacon in their daily living, so that they will demand, be willing to pay for, and intelligently guide the program's succeeding development.

Regarded in another way, the dangers which confront Mr. Studebaker's experiment lie along such lines as these: a return of prosperity which will bring with it a waning of interest in the study of the socio-economic forces which regulate our daily life; a formalizing of the forum programs which, if not guarded against with great vigilance, will follow as the natural result of their losing their novelty and fresh appeal, and which consequently will undermine their educative effects; failure to extend the scheme to include those other interests lying outside the economic and social fields which have a more personal appeal, namely, the cultural, recreational, and vocational aspects of adult education; the inflexibility of the public-

school system which is peculiarly perilous to adult education, subject as this is to a so much greater chance and variety of demands than are secondary and elementary education; and perhaps the greatest hazard of all, the possible unfortunate handling of some controversial issue which may arise, and which affects vested interests in the community.

Despite these dangers, however, and despite the limitations which have been outlined above, any unbiased observer, or anyone who takes the pains thoroughly to

explore the Des Moines experiment, can but agree that Mr. Studebaker and his colleagues' efforts so far represent a most worthy and courageous attempt to grapple with that vague, threatening complex of circumstances which has been holding us as a people paralyzed within its grasp. One way out of the shadowy valley of confusion in which we find ourselves to the sunny heights of confidence, well-ordered power and self-control is through "giving ideas a chance." This is being done in Des Moines.





CAN WE EDUCATE FOR LEISURE?

HEDLEY S. DIMOCK

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*"The center of gravity of our culture is shifting from a culture of labor to a culture of play, yet we are totally unprepared for this step. Our educational policies practically ignore the problem. . . . If ever any great human emergency demanded statesmanlike management and the self-sacrificing labor of men of goodwill, the coming of the tidal flood of leisure, the first dripples of which are already lapping at our doors, is such an emergency."*¹

THE new educational task, compelling in its importance and staggering in its demands, faces the constructive agencies of the community and nation. While thick economic gloom still surrounded us, Paul Hutchinson stated that the gravest social issues to be faced by the American public during the next decade were rooted in the expansion of leisure. It was a surprising and a provocative announcement. The greatest task of the coming decade is not the re-direction of political processes toward socially desirable ends, not the reorganization of economic structure on a sane and human basis, not the prevention of another suicidal international conflict, but the capturing of the leisure now flooding upon us for personally and socially constructive purposes.

To say that we have awakened ten years too late to the social significance and the educational difficulty of this task would be trite, if it were true. It may not be true. Educational and religious agencies may not yet be awake in the sense that they are showing any signs of

effective action in dealing with this problem. A multitude of moves are demanded. Some of them are legislative and some educational. Commercial enterprises, some with strong footholds and others with strangle holds are already on the job of exploiting the leisure of the masses primarily for profit. Through education and legislation the radio and the movies must be socialized. Drinking and gambling are leisure time pursuits of large proportions which cannot be ignored. Community resources for an active and creative participation on the part of people must be rapidly enriched and extended. Churches, schools, and social agencies must provide program opportunities more varied and appealing than anything yet attempted. New appetites and interests must be developed in persons who now take "recreation" sitting down, listening, watching, or riding. These new appetites for recreational pursuits that are active, expressive, and socially valuable cannot be created in a short space of time. It may take a generation, or more.

Broadly speaking, there are three trunk

1. Hugh Hartsborne, "Religious Education and Community Co-operation," *Religious Education*, January, 1933, pp. 40-41.

lines to be pursued if leisure is to be captured for ends that are of value to persons and to the community. First, it is necessary that potential leisure be translated into genuine leisure by the reorganization of our economic life so that security is guaranteed to persons. For leisure in essence is a certain attitude of mind which rests in large degree upon a sense of security and upon the cultivation of desires and purposes which crave expression. It cannot be stated too sharply or too frequently that what a quarter of the population now unemployed actually possess is not leisure but the most arduous and painful of all "occupations," a form of mental preoccupation characterized by worry, a sense of defeat and frustration, and a punctured self-esteem. Nor, in this economic and industrial reorganization, should leisure be separated from work as an opportunity to compensate for deadening, routinized labor by doing things that lend a touch of color and zest to life. Leisure on such a basis would be but an escape or a quieting anæsthetic.

Secondly, collective action on community and national scale will be required to cope with the huge leisure time pursuits now provided for commercial purposes. Some of these enterprises, as the radio and movies, must be brought under social control, others need to be eliminated entirely.

A third major front of attack, and one on which such agencies as schools, churches, and institutions like the settlements, Y.M.C.A.'s, and Y.W.C.A.'s can and must make immediate advance in the local community, is that of providing adequate resources in leadership and program for richer, more vital, and more attractive types of leisure-time pursuits than those now existing. The competition between the educational and the commercial forces for the use of the new leisure to date has been altogether one-sided. It will remain so unless appealing programs for leisure and programs of education for the wise use of leisure rapidly increase in every community from coast to coast. It

is with this third line of advance that we shall be concerned in the rest of this article.

II

It is now possible to discern rather clearly several trends and needs in the contemporary community situation from the standpoint of education in and for the wise use of leisure. The social scene has been shifting so swiftly during recent years that the demands made upon us by current trends have been that they be accepted as inevitable, understood if possible, but adjusted to above all. The time may now be at hand when agencies in the community, individually and collectively, can begin to look ahead, take directions, set some stakes, and move forward. Direction can best be taken, however, if we can distinguish basic trends and needs from those which are transitory and superficial. Several comments or observations may be ventured in the hope that they will aid in the identification and clarification of these more basic trends and needs.

(1) One clearly defined social function which unquestionably is expanding in the community is that of using leisure, profitably or otherwise. Recreational and social services appear to be increasing and in all probability will continue to increase. Under the stimulus of the C.W.E.S., a powerful impetus has been given to the organization of a great variety of classes, groups, courses, and activities. The response has been nothing short of amazing. Agencies, such as the church or the Y.M.C.A., which have attempted previously to enlist the interests of persons in similar enterprises frequently found little response. But now it is radically different. One agency in the city of Chicago in two months found over three thousand persons enlisted in two hundred different classes or groups. Something has happened. Persons will respond to the opportunity to participate in enterprises of a recreational and educational nature under certain conditions. An immediate task, of course, is to find ways of

continuing, without federal support probably, those enterprises which seem to be most valid and appealing. But that is not the major point here. There is an expansion in potential leisure for which local agencies are quite unprepared. This lack of preparation is not primarily in resources of buildings or equipment but in resources of leadership.

(2) Social, religious, and educational agencies need to recognize and provide for a much wider range and variety of interests than traditional programs assume. The activities conducted by some agencies, for example, are predominantly physical. In some, activities have been channeled narrowly in other directions. The new programs for leisure will deal with interests and experiences as broad as life itself. T. H. Nelson, after carefully surveying the interests of adults as revealed by a variety of facts, enumerates eight areas of types of interests and activities around which programs of adult education and recreation may reasonably be expected to develop. These concerns and interests of adults are: maintaining health; vocational adjustment; understanding and developing personality; marriage and parenthood; orientation to modern scientific knowledge; artistic and creative craft pursuits in drama, music, painting, writing, and the various handicrafts; social issues and problems; life philosophy.²

(3) An effective leisure-time program will recognize the importance of group initiative and responsibility in the determination and development of activities. The more rapidly activities that are "put on" by agencies or groups disappear in favor of activities which grow out of the more spontaneous and group-centered purposes and interests, the sooner is good education likely to replace present "instruction" methods, which are so widespread. This will not mean less, but more meaningful and more vital, instruction because it is better motivated and is sharpened more di-

rectly on the experiences faced by the members of the group.

(4) The current wave of interest in adult education should be capitalized and directed into deeper and more socially significant enterprises. Perhaps we should abandon the term "adult education" in the interests of real education. The term "education" has been so inseparably associated with the "school" that it may be impossible to think of education otherwise than in terms of classes, courses, forums, lectures, etc. These activities are contributory to basic adult education but are secondary not primary. Adult education in its best sense means that adults are endeavoring to improve personal and community life through the intelligent understanding and control of their experiences, individual and collective. When groups of adults are working together *to do something about something*, the health of the community, the education of children, the political situation, the need of recreational facilities, there is the essence of adult education. Community planning and adult education become one in objective and in method.

There is a real danger that in the name of adult education we further widen the hiatus between ideas and actions, now perhaps the outstanding characteristic of the American mind. The assumption that appropriate conduct follows the right idea or purpose has long ago been shattered. Adult education, to be effective, will enlist groups of people in the effort actually to work for the improvement of life at concrete points of need. Discussions, study groups, forums, and similar activities will then be used when needed and in order to further the life-centered enterprises.

(5) New forms of community organization will need to develop. It is much simpler to condemn the principles of laissez-faire and rugged individualism in business and industry than to identify them in our own social and religious

2. T. H. Nelson, *Ventures in Informal Adult Education* (New York: Association Press, 1933).

agencies where they also take serious toll in reducing the happiness and welfare of persons who might be more richly benefited by a cooperative and planned community. Radburn, New Jersey, and Chester County, Pennsylvania, have developed community plans which suggest what can happen if the institutions in a community do not stand in the way of placing first the needs of persons in the community. Cooperation means much more than courteous and polite language between members of different agencies. Some real cooperation has been forced by the pressure of recent social needs upon the institutions in a community. Social needs will be no less in the coming decade. Whether cooperation and unification will increase or not is another question. It is conceivable, of course, that the present tendencies toward cooperative and united action may not outlive the "unifying forces of a great depression."

(6) The rôle of professional workers or leaders in the task of developing this program of informal education and recreation in a community is one of crucial importance. Some students of the situation see the possibility of a new profession, composed of professional workers in this field, becoming defined and increasingly significant. Provision for the leisure-time needs of people possesses an importance that matches the function of the doctor, the formal educator or the minister. Some of the essential elements of a competent professional leadership in leisure-time activities will be reviewed in the final section of this article.

III

That professional workers in the field of leisure-time activities need rich resources in knowledge, insight, and skill is obvious when the dimension of the opportunity or emergency confronting them is envisaged. These areas of knowledge, understanding, and skill may best be indicated by the writer by describing briefly some of the things which George Williams College is at-

tempting to accomplish in the training of professional leaders for this field. We may identify the basic needs for professional competence in this function of leisure-time leadership as they are reflected in the philosophy, curriculum, and methods of this institution, which has as its primary purpose the equipment of professional workers in recreation, informal group work, and physical education.

George Williams College, formerly The Y. M. C. A. College of Chicago, since 1890 has existed to provide professional training for Y. M. C. A. secretaries. In the fall of 1933, after careful study of the leisure-time trends and needs in the community, a reorganization of the College was effected. In so far as the changes made and the practices continued in the reorganized College are valid they should have considerable meaning for local agencies and leaders as well as for institutions primarily concerned with the processes of professional education. The following statements briefly summarize the major elements in the philosophy and curriculum of George Williams College.

(1) It is obvious that the responsibility for providing competent leadership for persons and groups who desire to make constructive use of leisure is not confined to any one agency. It is equally clear that the kind of professional education which has been developed by the College is, in essential features, the kind needed generally by professional workers in this area of leisure-time experience. Consequently the purpose of the College has been re-defined in terms of equipping persons, men and women, for professional leadership in a function in the community which may be carried out in any one of various agencies or in some new form of social organization yet to be developed.

(2) Changes in the curriculum consonant with this wider purpose and outlook are being developed. Corresponding to the needed enrichment of program in the community is the broad-

ening of courses in the College which are suggestive of leisure-time pursuits. Notable here is the enrichment of courses in the arts and crafts. This year alone the curriculum has included painting and sketching, music, pottery-making, handicraft, dramatics, nature lore, and photography. A renaissance of the arts, popularized rather than professionalized, may be on the horizon. Among the *new* skills of professional leadership being emphasized are: methods of popularizing the arts; principles and methods of adult education; informal education in social issues; health education; vocational guidance; social forces in community organization.

(3) The College, for several years, has been working toward a functional rather than a subject matter approach in its professional curriculum. This approach assumes that effective professional education takes place when the "units of experience" being dealt with are those actual experiences, functions, or responsibilities which make up the professional task. The knowledge necessary for dealing with a "unit of experience" may be drawn from a great variety of subject matter areas. For example, the unit of professional experience entitled "Principles and Methods of Work with Adolescents" draws upon psychology, hygiene, religion, sociology, and education. Typical "units of professional experience" in the curriculum are: Principles and Methods of Personal Guidance; Principles and Techniques of Supervision; Principles and Methods of Character Education; Principles and Methods of Vocational Guidance; Organization and Administration of Summer Camps; Principles and Methods of Health Education; Physical Examination Techniques; Principles and Methods of Using the Arts in Group Work; Survey Techniques and Community Planning; Administration of Institutions; Financing Group Work Agencies; Principles and Methods of Conducting Physical Activities.

The curriculum is not based entirely on these units of experience. Perhaps it

never can or should be. Courses in religion and philosophy which cannot be conceived as units of professional experience are given for all students. Students in physical education take "basic" or "contributory" courses in physiology.

(4) The attempt is being made to integrate closely the actual practice which students have in professional experience in and around Chicago with the curriculum. Doctor Hartshorne has indicated that his recent studies in religious education have shown little carry-over from the professional training which a student receives in the seminary to his actual performance on the job. This is true even of recent graduates. He puts his finger on the lack of supervised practice as an integral part of professional education as an important clue to this defect in professional competence. George Williams College attempts to provide the equivalent of the clinical or intern experience in medicine but spreads this "clinical" experience over the entire course of professional education.

(5) The curriculum cannot be described in detail here. It assumes that the major functions of professional leadership demand equipment in the following areas: (a) the development of an adequate philosophy for the professional task; (b) the art of dealing effectively with social situations and community problems; (c) the art of supervising leaders and groups engaged in a wide variety of valuable activities; (d) the art of administration of institutions.

Opportunity is provided for specialization within this broad function of leisure-time leadership in such fields as: physical education, the administration of institutions, and in the wider aspects of informal group education. This specialization, however, takes place on a broad basis of common experience made increasingly essential in the light of changes in social conditions which demand flexibility and growth in the structure and program of agencies in the community.



Y. W. C. A. ACTIVITIES—A PROGRAM OF CHARACTER EDUCATION

RHODA E. McCULLOCH

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THE women whose concern for the lives of girls in the late 1850's found expression in the early beginnings of what we now call the Y.W.C.A., believed with their generation that a program of character education had to be "laid on" a group. They could not have foreseen that the purpose around which they organized would develop, out of experience and not from theory, into a program of character education which to be adequately described would comprehend all the varied activities of the Y.W.C.A. Character, we believe, is not something to be secured or built and then applied to life situations. Rather, Christian character is achieved out of the struggle to meet life situations in terms of the basic values of the Christian faith.

Local Associations show in varying proportions of emphasis these three phases:

An educational and recreational program whose purpose is the development and enrichment of the individual.

Services to girls and women in the way of housing and food service, employment and as-

sistance in various problems of individual adjustment.

A movement interested in working for a better society through individual effort and the corporate action of the Association itself.

These three phases of the program of the Y.W.C.A. are a modern expression of the principle of fellowship upon which the Boston group started their work. As the years have gone on this principle of fellowship—the idea tied up in the word "association"—has become increasingly exacting. In early years when the purpose of the Association was more concerned with services rendered by one group to another, the organization aimed at including in the number of those who received these services girls and women from all the groups in a community which needed them. As these groups from different experiences, representing social classes, occupations, races and nationalities, have entered the Association, the idea of fellowship has widened out to include the interests of each member and mutual responsibility to further those interests. Diversified programs began to

develop to meet diversity of need and interest. Today we define our education and recreation program as the development of individuals "in accordance with a Christian character ideal." Interpreted in more concrete terms, this involves a responsibility to assist each individual to discover for herself:

The aims and purposes which should govern her life.

The interests and skills which will serve to enrich her leisure.

The place which she must find for herself in relation to her work, to her family and to her community.

Her part in the movement to create a better society.

The fellowship of the members of the Association furnishes a kind of home in which the individual member is helped to find herself—her objectives, ways of arriving at those objectives and an "adequate philosophy of life," as young women now term what an older generation called a religious faith.

The touchstone for these self-directed programs is the historic Christian purpose of the Association interpreted through the leadership of the organization. "Leaders" today are not merely women of leisure, or trained program specialists. The word "leadership" also includes all who in a local Association or in the national organization act as chosen leaders of the varied groups of younger girls, business and professional women, farm women, industrial workers, household workers, foreign-born women. This group of "leaders" represents many of the races and nationalities which make up our American life. Through courses of leadership training carried on in a decentralized way throughout the country, this group of leaders continually tests activity programs and objectives against the inescapable imperatives of the faith of Jesus and the best knowledge that they can obtain about the changing social scene. This aspect of the fellowship idea, concerned with helping girls to find themselves in their own way, rather than with the laying on of a standardized program of Christian character education,

has exacted from the leaders of the Association certain flexibilities of judgment and decision which, when honestly attempted, have resulted in real growth in conviction that Jesus' insistence upon the sacred and unique value of personality is the basis of a workable program.

But the fellowship idea of the Y.W.C.A. carries with it increasingly difficult demands upon each member as we have learned that abundant life must be striven for through corporate action to affect for the better the environment which conditions the life of the individual. The national convention actions in the fields of economic, interracial, and international programs for the education and mobilization of public opinion can be said to represent the total organization in its moments of deepest conviction as to the path which must be taken if we would follow Jesus. These actions are not mandatory upon local Associations; they are sign posts for the gradual development of a given local Association as it attempts progressively to carry out the full implications of our purpose. In later years many leaders have ceased to think in terms of a social gospel on the one hand and a personal evangel on the other. To them there is one gospel demanding commitment to the business of so informing themselves upon the social needs of the world as to result in effective action to help in righting wrong conditions. To be truly effective as citizens of a new world, the individual herself, they believe, must have that quality of life which alone will make her effective.

The programs of education and action which have followed convention actions in the field of social relationships have in themselves demonstrated a kind of character education sorely needed today. Members of the Association are learning how to weigh the values of a far goal against the expediences of a next step. They are learning how to meet opposition. They are discovering methods for interpreting to a total community the reasons for social action which have stirred

them to take a given stand. At its best this interpretation is an exposition of the values and stern responsibilities of the fellowship that they represent.

At the next national convention to be held in Philadelphia in early May, the local Associations will consider a proposed re-wording of the basis of membership. This purpose is concerned with the business of building "a fellowship of women and girls devoted to the task of realizing in our common life those ideals of personal and social living in which we are committed by our faith as Christians. In this endeavor we seek to understand Jesus, to share his love for

all people, and to grow in the knowledge and love of God."

At the same time, the delegates will consider new programs trained upon the problem of helping girls in a modern world find themselves. They will also act upon a public affairs program, resulting from a nation-wide consultation of local Associations, aimed to help the girl to take her place in the movement to create a better society.

The program of the Y. M. C. A. in character education is concerned with the life of a whole girl and the gearing of that life to the responsibilities of a whole world.





CREATIVE TEACHING IN SCHOOLS OF RELIGION

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A SITUATION PRODUCES A TECHNIQUE

IN a college town a group of youngsters from 16 to 20 had become anti-social and anti-religious. Windows in public buildings were challenging opportunities for destruction and other depredations were in abundant evidence. Not only did these boys not attend religious services, but they were outspoken in their opposition to the church.

An adult friend who understood the innate desire for initiative on the part of youth casually met the leader of this gang of some twenty-two young fellows and fell to talking with him about what these fellows could do for themselves and the community. It was agreed on parting that that evening this leader and two or three others would come to the home of the adult friend to talk things over. Promptly at eight that night the whole gang appeared. It was warm weather, the porch was ample, and so there was no embarrassment.

It was finally decided to organize a club to which was given the secret name—Y. C. C. The club would have its own headquarters in a vacant store, and each mem-

ber would bring some article of furniture. There would be formal meetings on Wednesday evenings and Sunday mornings, and informal gatherings at headquarters all the time. The headquarters must never be locked. "No, Sir, we will not study any quarterly or book. We want to talk over our problems on Sunday mornings, and we are not going to be a Sunday school class," they assured their adult friend, who was chosen as leader and counselor.

A committee on headquarters was appointed. It was decided to spend the first Sunday morning—this was Thursday—in talking over problems. A committee on constitution and by-laws was also appointed.

By Sunday morning the building had been "leased" and furnished—such furniture, but it was real personal property and who cared if it did not harmonize? Sunday morning the committee on constitution and by-laws reported. The discussion of their report occupied all the time before the preaching hour in the church. Not a boy went to church, but since the

adult leader was a member, the group adjourned promptly at 10:45 so that he could go.

The constitution provided that the purpose of the group should be to develop the social, recreational, and citizenship interests of the members and that no boy could belong who lived more than a mile and a half from the town. The by-laws provided that a "feed" should be held each Wednesday night, the "entertainers" to provide the "banquet" expense, that there should be a baseball team with daily afternoon practice and a Saturday match game, a monthly social when "sisters," "mothers," "dads," and others would be invited, and at least one general picnic during the summer. The first feed night was then set as the time to discuss the problem for the next Sunday's discussion.

Wednesday night soon came and the whole gang was there. Two other adults were also brought to the meeting—understanding friends of boys—and they were elected to honorary membership after amendment of the constitution had been effected to permit it. It was decided to discuss on the next Sunday—Shall We Play Cards in our Headquarters? Other topics later to be discussed were: Can We Afford to Dance? How Should We Treat Girls? What Is Our Relation to Our Dads? Have We Any Duties as Citizens? What Can We Do for the Town? Is Drinking Wrong? How Should We Use the Bible? How Should We Spend Sunday?

Meanwhile the baseball team was losing consistently. It had no satisfactory pitcher, but a good one lived two miles from town and he was anxious to join. Here was a real test. Should they allow him to play and say nothing about it? Should they change the constitution to admit him? The discussion was warm and earnest. It was decided to stand by the constitution and lose games. Something was happening to the lives of these boys.

The adult leader and honorary members associated with the boys on a natural

basis in the Headquarters, at games, and in every possible situation. Nothing was said about the church. But one Sunday morning late in the fall, it was decided to discuss next time whether the group would become a regular Sunday school class. It was, after discussion, voted to apply for membership, if they could be a discussion group and not study a quarterly or book, and if they could meet at Headquarters as before. The Superintendent was glad to receive them. Some six months later the boys decided they wanted to discuss their relation to the church. It was done the next Sunday and they decided they would a week from then go to church in a body if their adult members would accompany them. The minister was happy and prepared a sermon on "Young Christians"—a real appreciation for youth in relation to the Kingdom. It was a red letter day. Church attendance became regular after that.

A year was gone and a mighty transformation had occurred. These boys were in Sunday school. They attended church. They ceased to destroy public property. Their school records were improved. They felt a pride in their community. Their life-ideals were perceptibly lifted. There had been no preaching, no Sunday school teaching of the orthodox type. Every problem had not only been discussed, but intelligently discussed, by which is meant that they sought understanding by talking with their elders and reading books and articles. There was a Bible in the club library at Headquarters, and it was frequently appealed to, but only as any other book would be used on occasion.

This was in 1916. These boys are now men of families for the most part, college and professional school graduates. Several of them went to the World War. One of them has gone "West." One is a preacher, one a professional chemist, one is a lumber man, two are lawyers, two are dentists, etc. Three have not turned out very well. The "Y. C. C." has long

since ceased to be. It had served its day and should have ceased to be. There is no need to perpetuate an organization beyond the time of its usefulness. Organization exists to promote life, and not to standardize it. When will religious educators learn this?

Thus began my initial interest in what I call creative education. Learning for these boys was not a task, but an opportunity. They were always there. They were dealing with problems that appealed to them as of practical value. They worked hard and decided all things tentatively. No schedule was provided. A problem did not have to be disposed of at any particular time. When it was settled, it was understood that it would be taken up again at any time when new light was to be had. Learning for living was bearing its proper fruit in a more abundant life. Ideals came out of actual life problems and were not taught as abstractions. Educational experts said the procedure was an adapted form of the socialized recitation. It was creative education, though those engaged in the process knew it not by that term.

AN EXPERIMENT IS TRIED ON THE COLLEGE LEVEL

In the meantime the leader of these "red-headed step children" of the town, as they felt themselves to be, went on teaching his college classes in religious education according to the accepted standard. He assigned tasks and prodded for results. He generalized and applied truths. He was a genuine Herbartian—preparation, presentation, assimilation, generalization, and application were his watch words. And every time he was absent, his classes rejoiced. Also individuals chalked up every conceivable excuse for absence. He often wondered how American youth ever acquired such large capacity to resist the impartation of useful knowledge.

Then in 1924 he decided to experiment. It was a course in comparative religion. Twenty-one splendid young people—all juniors or seniors—enrolled for

the course. At the initial session, each was asked to write on a blank card without signing the card the reason for electing the course. These cards were then collected and shuffled and discussed by the group. Exactly one-third had chosen it because the hour and days of recitation fit into their schedule. Three had always been curious to know something about other religions than Christianity. One needed a course to round out his degree requirements and the dean had suggested this. Five were to be preachers and three professional religious workers and believed this course would have some value for them. Two had always liked the teacher and wanted a course with him. Thanks for the two, inwardly said the teacher.

At the end of three periods of discussion the group agreed that comparative religion should be studied culturally so as to appreciate how others served God, and professionally so as to enable one intelligently to evaluate all religions.

The group was literally amazed when they were told there would be no textbook and that they themselves should determine the content and procedure of the course. They decided first of all to make a bibliography of books, articles, and other source materials. This took three sessions or a full week. Next they voted to examine their source materials and bring to the group possible problems for handling. This took four sessions. When all problems had been listed, they selected a committee on procedure to have full control of the course in cooperation with the instructor. Any member of the group was to be permitted to suggest any additional topic that occurred to him for group treatment. They would suggest a topic for the next time only. Each member of the group would bring in his contribution. After discussion, which might last two or three sessions, the group would appoint one of their number to write a final paper on it. This paper would go to the instructor, who after reading it, would give it to the course

committee who would use it in the final summary of the course. They voted to dispense with examinations and for each member to grade all the others and hand the same to the instructor, who would use his own judgment in giving the final rank to each member.

The instructor never had so delightful a time in his life. The class voted their appreciation. They declared they had read several times as many books in this course as in any previous one. Their findings report occupied three sessions, being revised after discussion, and showed that they had a real grasp of the content of the field. That was nine years ago.

IT ALSO WORKS ON THE SEMINARY LEVEL

Since then experience has served to strengthen and enrich the technique. Meanwhile the instructor has transferred from the undergraduate field to the professional training of ministers and religious workers in a School of Religion. The procedure now employed includes the following items—a brief statement of the course from the seminary catalogue, which the group is given to understand does not bind or limit them, but merely satisfies institutional requirements for description of courses. The group makes a tentative bibliography and a list of problems for each quarter. In open session, each member selects the problem he would like to treat for the quarter. In the order set for it in the schedule, he presents a paper. Each member of the group has read on the topic and hands to the instructor the results of his research with citations to the sources and a cogent statement of his own conclusions. After the presentation of the paper, there is full and free discussion. The instructor reads the notes and at the next session hands them to the member who read the paper the session preceding. When he has revised his paper in terms of the discussion and the reading notes, he hands his final paper in as a term paper and returns the reading notes to their writers.

A recorder makes a brief summary of the paper and discussion to be read at the succeeding session, which after approval is mimeographed and at the next session distributed to the members of the group. At the end of the year of three quarters, a findings committee is chosen and also a committee on final bibliography. These reports are adopted after discussion, mimeographed and distributed. Many students bind these recorder's reports as a book and so have a permanent record of the course. A student reported a year ago that he had read ten times as much in the course on Character Education he had pursued by this method as on any other course of that year. If there are more persons in the group than there are sessions for the presentation of papers, the group arranges itself in committees on the several problems suggested. This year they have incorporated the instructor in the list of those to report. For the Fall quarter he was assigned a problem along with a member of the group. The general area was "The Curriculum of Religious Education" and the particular assignment, "The Form of the Curriculum." At the proper time his paper was presented and handled as naturally as that of any other member of the group. This quarter his assigned topic is "Criteria for Curricula of Religious Education."

Whether he will have an assignment for the Spring quarter will be determined by the group. This group regards itself, students and instructor alike, as engaged in a cooperative learning enterprise. Why should it appear a thing amiss therefore for the instructor to be asked to take his responsibility too for discovering effective procedures and worthwhile truths? It remains to be added that in the absence of the instructor, the group elects a chairman for the day and proceeds just as if he were there. He was absent for a whole month this past fall, and upon his return found that the group was even more enthusiastic for its enterprise than when he met it last. Experience has shown

that one three period session is to be much preferred to three one period sessions for such a teaching-learning process.

Institutional requirements and organizational procedures do not make possible the same liberty of approach in seminaries as in church school or leadership training groups. In such situations the actual life-experiences of the members of the group, whether they be personal experiences or well up out of the environing society, offer most inspiring challenges for creative approaches to the teacher who is more interested in persons than in ideas and who regards religion as essentially functional in life. The teacher or leader or guide or stimulator or inspirer in such a group must never pose as a know-it-all. His group must be given to understand that he is a learner in the group just as each of them is. He must be frank to confess his ignorance at times and always ready to revise his opinions when new light appears. He must never be shocked at any statement any member may make or disagree with any tentative choice of outcome they may decide upon. He will have sincere appreciation for and confidence in the integrity of the human heart. He will not be satisfied when an outcome is chosen, but will insist that it be tried out and tested. If it does not work, he must be willing with the group to try again. Creative teaching in such a situation where actual life-experiences are dealt with involves the following—a realization of the problem, a tentative statement of issues, a searching of the personal experience of the group, a searching of the racial experience embodied in the several departments of knowledge and in persons outside the group, an analysis of the factors involved in the situation, a cataloguing of the possible outcomes, an identification of the outcomes, an evaluation of the outcomes, the choice of an outcome. At this point the outcome chosen becomes the objective. So far as the learners in the process are concerned, objectives have no place until this point is reached. The leader

may entertain an objective before this point in the process and in fact needs such an assistance for his work—for purposes of guidance, motivation, and efficiency testing, but he must leave his group freedom of choice and be sure they will abandon their outcome unless it continues to be satisfactory as the other steps in the process are followed. After the outcome is chosen, it must be appreciated, experimented with, generalized, reduced to habit, and integrated with the total life-philosophy. If it fails at any one of these points, it is not a satisfactory outcome, must be abandoned, and another chosen and submitted to the same categories. Let it be said too that the creative process is not concluded when a decision has been reached in the form of a chosen outcome for the problem. It has just begun at this point. Appreciation, experimentation, generalization, habituation, and integration are essential steps in the process of creative learning and teaching.

This brings me to say that theological seminaries must provide laboratory facilities for their students, in which theory and practice may stand side by side and influence each other through correlative interaction. Several of my students have written me of projects they are conducting in terms of the principles discovered in our courses. This is good, but not good enough. All of us feel the weakness and this year we have begun to co-ordinate field work and religious education. Several pastors in the course are conducting real projects, of which they keep the instructor and the group apprised. At the conclusion of the course in character education last year, the group concluded that each member should undertake to programize the findings in order to lift it from an intellectual enterprise into a project of the more abundant life.

WHAT IS CREATIVE TEACHING?

Creative teaching is a cooperative enterprise. All persons involved are learners in the process. The teacher is there

to contribute out of his experience, but the initiators and active agents are the students. This does not debase teaching, but exalts it, that is, if the purpose is to lead to understanding and intelligent choices and if the ultimate goal is character integration rather than the impartation or acquisition of knowledge. Creative teaching rests on the fundamental assumption that learning is best achieved under conditions of freedom, sharing, and responsible participation on the part of the students. Teaching is not "getting them told," but stimulating students to arrive at intelligent understanding and experimental testing in terms of an integrative standard of life voluntarily chosen. As Professor Coe has well said, it employs or capitalizes interest, activity, and social participation and is crowned by character as the ultimate achievement.

Not all who are in a creative teaching-learning situation will arrive at the same conclusions. It is not a sublimated factory process for turning out a consistent set of like-minded automatons. But all who are in such a situation will come out of it with understanding, intelligent attitudes toward the character building factors involved and a disposition to utilize those factors in constructive living. It does not impose conclusions on growing persons, but equips them for intelligent selection of outcomes, motivates them to make such choice and to act upon it.

Creative teaching is contrasted at so many points with transmissive, indoctrinating, information-centered teaching that it will be profitable to view in juxtaposition the two approaches to the educational process.



TRANSMISSIVE APPROACH

1. The teacher is the important personage or active agent in the process. He is all important.

2. The student or growing person is the receptacle for what the teacher has to give. He is a submissive oyster to take in what passes by.

3. The materials must be mastered. They have intrinsic value. Blessed is the growing person that has his head well stocked with them.

4. Methods are of value in aiding in the mastery of materials. The best method most readily leads to this achievement.

5. Organization provides a framework for teaching. We should seek for the best type of organization.

6. Education is a teacher-controlled situation—a task which we should make as pleasant as possible, but a task nevertheless.

7. Education is insurance against the

CREATIVE APPROACH

1. The teacher is counselor, guide, stimulating friend, inspirer.

2. The student or growing person is the active, the initiating agent in the learning-teaching situation. He is the earnest seeker for the bases of life.

3. The materials are to be used for the interpretation of particular problems and issues of life. They derive their value from such interpretation and so are source materials rather than materials.

4. Methods are useful in discovering meanings, appreciations, and values of experience. There is, therefore, no best method aside from the particular situation in which it is employed.

5. Organization should arise out of actual need and aid directly in building character. There is no ideal form of organization.

6. Education is a student-initiated process—a quest and is inner-controlled. It is a cooperative enterprise in adventurous discovery.

7. Education is concerned with life,

TRANSMISSIVE APPROACH

future—a preparation for life in the days ahead.

8. When students have arrived at desirable conclusions, the educational process is completed.

9. The educated man is socially adjusted so as to live harmoniously with his environment.

10. Education cannot but be imposition or indoctrination. The real question, therefore, is from what source it will come.

CREATIVE APPROACH

our present life. With its problems it must deal, learning and living, theory and practice, cannot be separated.

8. Outcomes chosen in the educational process are the beginning of projects to test their validity. No conclusion may be confidently championed till it has been tested in living.

9. The educated man understands the problems and issues of his life and how to utilize his environment to further social living.

10. Education is the process by which something original occurs. It is not a mere reshaping of former attitudes, but a new creation that eventuates. Indoctrination or imposition is mere propaganda from whatever source it may come, and is therefore a violation of the growing person's inalienable freedom and initiative.



THE JEWISH CURRICULUM AND CHARACTER EDUCATION

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BOTH terms in the title of this paper represent moot questions in the field of Jewish education today. It would be untrue to fact to assume or to give the impression that there is general agreement on the part of those conducting Jewish religious schools, either on the question of the curriculum or on the question of character education. Like most things in these days of modernity, both the curriculum and character education are in a state of flux.

Yet there are two general tendencies discernible whenever one attempts to examine either of these terms. As to the curriculum, there are those who have always conceived, and to this day still conceive it, as a fixed formal course of study, consisting of subject matter to be transmitted to the Jewish child. At the opposite extreme are those who speak and think and write of a curriculum centered around activities and experiences and who conceive of the function of the Jewish school as being that of providing Jewish experiences for the child, as a result of which he will be changed for the bet-

ter. The first group has the advantage over the second in that the formal curriculum is always available. It is traditional and can be found in almost any old-fashioned Jewish religious school. The second group is at a disadvantage because, as practice rarely catches up with theory, much more theorizing than practicing has been achieved along the lines of the new course of study.

In the same way two tendencies can be discerned in the different attitudes toward the problem of character education. One group conceives its task as teaching ethics formally. Such a group will develop a special course in ethics which it will teach in the Jewish school in the same manner in which Jewish history or Hebrew are taught. The course generally begins with various ethical teachings in the Bible, especially the Ten Commandments, proceeding to the study of some of the subsequent Jewish ethical literature, and in some cases, to the study of actual cases involving questions of right and wrong, referring in their attempt to reach a just decision, to examples where such are to

be found, reflected in Jewish literature.

As in the case of curriculum, there are those who regard character education as they do character, an accompaniment of life. From this point of view character is not something that can be taught like Hebrew or history or any of the other traditional subjects of the Jewish curriculum. It has to be developed as an accompaniment of life, and if the teaching process is so well conducted that it is in itself a reflection of life, it might lead to a development of desirable character traits. The one method of character education is supposed to be not only formal but also direct. The latter approach, however, which seems to be more in harmony with recent educational theory and practice, is informal, indirect, but perhaps for that reason more likely to achieve the results sought. A fair presentation, therefore, of the subject of the Jewish curriculum and character education would probably be one which would describe the tendency in the better Jewish religious schools, which is what the present article will attempt to do.

It should be understood that in this discussion I am restricting myself primarily to the Jewish Sunday school, though it may be pointed out that with the exception of a more intensive education in original Hebrew sources, such as the Bible, the Aggadah, and modern Hebrew literature, the description will apply equally well to the two or three day a week congregational school and to the five day a week Hebrew school.

The forward-looking Jewish religious school, then, conceives it as its task to provide for the child a Jewish education that will integrate him into the Jewish group. No child born into a home can develop adequately from a character point of view unless he is made intelligently conscious of his relationship to the immediate family group and indirectly, and later directly, to the religious or ethnic group to which he belongs. Taking the point of view, therefore, with tendencies in recent education that character does

not consist of teaching a set of virtues, but rather of the development of desirable attitudes and habits and appreciations, it follows that the integration of the child into the group is one of the most significant achievements to be sought in character education.

To the extent that any home into which a child is born is a part of a group, it is different from the homes of other children. Religious or technic differences become especially significant when we realize that they often have much feeling accompanying them. Certain experiences in life are of greater intensity than others. Events such as birth, illness, confirmation, marriage, and death, take place in the home under circumstances in which they become associated with the characteristic folkways, religious practices, and cultural ideals of the group. Certain attitudes affect us more than others because they are emotionalized and because such emotionalized attitudes can be made very powerful if an intellectual justification can be attached to their practice. Thus, in later life a child who will have formed favorable associations with certain customs and ceremonies because of the emotional appeal which they had for him as a child, is more likely to cherish these if, when the emotional appeal is no longer as keen as it was in childhood, the intellectual justification for the practices remains.

What has all this to do with character education? Just this, that no individual can be a "wholesome character" unless he is intelligently appreciative of his past and unless his attachment to the group is such as not to develop a negative attitude to the accident of birth into a certain group. An intelligent person, who is well integrated, likes to attach meaning to the principal facts of life, and few people are more contemptible than those who, having been born into a minority group, are so ignorant about their past that they spend a lifetime trying to escape it. Sooner or later a corrosive form of subtle hypocrisy creeps in, easily to be recognized by the

discerning, which stamps the individual as one who pretends either to be what he is not or not to be what he is. Surely sincerity may be thought the greatest virtue and hypocrisy the worst vice when character education is considered.

But in addition there are many positive "character values" to be derived from the process of Jewish education, both religious and cultural. First are the attitudes of approval and disapproval formed by the class in the course of the discussion of stories, Jewish history or selections from Jewish literature. While no one can guarantee the transfer value of such education, the fact remains that good character concerns itself in the beginning with the formation of desirable attitudes. Such attitude formation can be achieved when Jewish materials are not only studied but when they are also made the occasion for class discussions leading to the adoption by the class of a sort of code approved by itself. Such a code is likely to be more effective than the moral preachments of rabbis or teachers.

Furthermore, education by the minority group has a broadening influence on character. There is often a tendency on the part of the majority group to assume an attitude of superiority and even of ridicule toward the customs of the smaller group. Does not this fact involve character also? Is such an attitude intellectually justifiable or is it usually the outgrowth of prejudice? Does such an attitude indicate the presence of good character or not? If one of the characteristics of the "good life" is that of sympathy toward others whose ways of life are different from our own, does not Jewish Education, religious and cultural, have something to contribute along the lines of character development in this respect? Is not the study of another history, another language, another literature, the carrying of the burden of an additional culture, an experience which tends to broaden one's character, to make one less provincial, to make one a citizen of the world? Does such study save the mem-

bers of the minority group from the prejudices which many in the majority group too often possess?

The burden of maintaining a minority religion and a minority culture for whatever significant values it may possess has another far reaching implication. It means undertaking the difficult task of criticism, for a critical attitude means the ability to stand alone when necessary.

Free moral judgment [if one may quote oneself] implies the ability not merely to follow what is reputed to be right, but also to question and to be critical of it, and perhaps to change standards. There is, no doubt, a tendency to shift from group conformity to absolute opposition to group control. Such attitudes are developed in the home . . . The Public School is not the first to undertake the task of developing these attitudes on the part of children. The home always precedes it and often the religious school. And yet, a great deal of one's character may depend upon the discovery of the golden mean between slavish obedience to group domination and utter rebellion against group control. Such a golden mean is the ultimate result of many opportunities to exercise a critical attitude in many situations confronting the individual. Surely this is in some way affected by the need of becoming the possessor of another culture besides that of the majority group. Surely this is affected by the process of integration into a religious community, especially if the religion is not that of the majority.

There are many more attitudes that one might mention as being possible experiences of the individual who is socialized into certain small groups, but there is at least one more that is most worthy of attention, and that is the attitude of open-mindedness. Certainly not all situations that confront us in life are going to be the same. Whether action at any one time will be right or wrong may depend on our ability to be open-minded and to suspend both "judgment" and "feeling" before we act. An attitude of closed-mindedness is not conducive to the possibility of right action from this point of view. Briggs points out that "one is in general conservative or radical, restrained or impulsive, temperate or extreme."¹ As we all have such tendencies, and as these involve attitudes to right and wrong, it is important to consider whether open-mindedness cannot help toward desirable action in many cases. From this point of view the value of being initiated into a community besides that of the larger state of which one forms a part is paramount. First of all, the additional experience relates the individual to another group. . . . And, secondly, in the case of such a group as the Jewish group, or such groups as the great religious groups, he is related very definitely to a "society" the world over. This, it seems to me, would result in a

1. T. H. Briggs, *Curriculum Problems*. (New York: The Macmillan Company, 1926.) Page 53.

greater recognition of the possibilities of life, of greater open-mindedness, and, if you will, receptivity to internationalism and peace, which so many of us pronounce with our lips but do so little to bring into reality.²

What, then, are the newer Jewish schools trying to do to bring about a change for the better in their character education? First of all, they recognize that character education requires time. And so they realize that a school which meets just once a week for two to three hours is not sufficient to develop character. Attempts are being made to overcome this difficulty by means of introducing week-day Jewish instruction. It should be pointed out that traditionally Jewish education has not been a one day a week affair, and even today there are about one hundred and forty thousand Jewish children attending week-day Hebrew schools and congregational schools in this country (about 56 per cent of all Jewish children attending Jewish schools at any one time). Now some of the Reform one-day-a-week schools are introducing additional sessions for some of the classes in their school, in the hope later to make the entire school a two-day or even a three-day-a-week school. Secondly, efforts are made to introduce some plan of parental education through the Parent-teacher Association or through the more intensive medium of mothers' groups or a school for parents. Third, a gradual attempt is being made to change the curriculum in some grades, and especially in those schools that are progressively controlled to one of activities and experiences, in the course of which opportunities are given for the development of attitudes, habits, and appreciation.

In most of the more progressive Jewish religious schools, the course of study in the earlier grades is built around Jewish customs, folkways, and ceremonies. These offer an especially fine avenue for activity. They are in their very nature concrete. They are really a reflection of

the home activities of Jews and Jewesses who are still sensitive to the culture and beauty of Jewish life. Likewise, Jewish songs are introduced in Hebrew and in English, which constitute both a medium for pleasant association and a means of effective identification with the life of the people. Another important characteristic of the vital Jewish school is the newer emphasis which is given to the teaching of Jewish current events. Such instruction, particularly in the Jewish school, with the opportunities—alas, only too frequent—for developing on the part of the child a sense of responsibility for the misfortunes of his brethren in other lands, is important for character building. Finally, the teachers in such schools learn to develop that attitude in their own teaching, which gives emphasis not merely to the acquisition of information but to the formation of habits, attitudes, and appreciations. Thus, when they teach Jewish history, when they teach the Bible, when they teach any phase of Jewish literature, they are eager not merely to convey information; but they realize that an understanding of the ideals reflected in our history and in our literature, an appreciation of them, and possibly the formation on the part of the class of an attitude of approval toward them, are the chief desiderata.

An actual presentation of the curriculum of the Jewish religious school in all its details would probably be out of place in this journal. It may be of interest, though, especially to the non-Jewish reader, to know how the course of study looks in a general way. For this reason, we are indicating briefly the main rubrics in each division.

PRIMARY DEPARTMENT

Beginning with the kindergarten and through grade 3, selected Bible stories and post-biblical stories are told. Dramatization on the basis of these is undertaken. The center of gravity is, however, on the teaching of Jewish customs and ceremonies, especially those related to the

2. Emanuel Gamoran, "Group Education and Character Development," *Religious Education*, V. XXII, 1927.

Sabbath and the holidays. Handiwork and projects are introduced in accordance with the age of the children and the facilities of the school. Selected songs and games are likewise related either to the holidays or to the stories. Hebrew is introduced in the second grade and is taught chiefly through simple stories and songs, as far as possible on the play level. In grade 4 Jewish current events are introduced by means of a children's paper, *Young Israel*, which relates the events from the point of view of the child.

INTERMEDIATE AND HIGH SCHOOL DEPARTMENTS

The study of Hebrew is continued throughout the subsequent grades of the school. In grade 5 the Bible in English, taught as literature, is introduced, starting with the narratives of the Bible especially simplified for children but still retaining the biblical style. This is continued until grade 8 or 9, by which time all types of biblical literature have been studied in one form or another. Jewish history, as such, is introduced in grade 6 and is usually taught in accordance with the laboratory method. This subject is continued to the 10th grade, which studies modern Jewish history. The Hebrew studies become gradually more advanced. Likewise, Jewish current events may be taught through such a medium as "Jewish Current Events" or the "Jewish Daily Bulletin." Somewhere in the 9th or 10th grade a more formal presentation of the Jewish religion is given for confirmation purposes. The effect of this ceremony should not be underestimated both as a means of giving the child a conscious feeling that he has entered the group as well as because of the important factor which it has become in preventing elimination in the Jewish religious school. In the last two years of the High School Department one of the following courses is usually introduced: "The history of the Jews in the United States," in which an opportunity is given for boys and girls to develop a project in

American Jewish history; "Comparative religion," or "What the Jew Contributed to Civilization."

Though the theme of this paper is entitled "The Curriculum and Character Education," we would give a wrong impression of the efforts of the Jewish school along character education lines if we did not point out that there is a great variety of extra-curricular activities in most of our Jewish schools, both week day schools and Sunday schools. Assemblies, children's services, dramatic clubs, choirs, art and crafts groups, book-lovers' societies, Young Judea Clubs, and many others, all contribute both to the process of integration into the group and, especially because of the opportunity for activities which they afford, to character education.

One of the problems, though, that we should call to the attention especially of the non-Jewish reader and educator, is that of recognizing the difficulties of the members of the minority groups who live in their midst. If a lack of appreciation on the part of a Jew of the religion and the culture of his people should develop in him an attitude of insincerity and a desire to hide the fact that he is a Jew, that will no doubt have a negative effect on his character. The responsibility may not, however, be entirely that of the minority group or of the individual in it; it may be to a large extent that of the majority group that has not cultivated the right attitude toward other religions and cultures than its own. Such attitudes of lack of tolerance for religions and cultures other than the dominant one, coupled with, at times, unfriendly manifestations toward members of the minority groups, have a negative effect perhaps equally deleterious from a character point of view on those that foster them. Surely prejudice is a double-edged sword. It

3. Recent studies on honesty tend to lead to the inference that there is some relationship between attendance at a Jewish School and one's habits of honesty; the educational efforts of the Jewish community in New York City may also have a relation to the decrease in the proportion of juvenile delinquents in N. Y. C. from 1909 to 1929. See J. B. Maller, *Character Growth and Jewish Education, Religious Education*, V. XXV, 1930.

hurts not only those against whom it is practiced but also those who practice it. The non-Jewish religious educator can help develop a broad-minded tolerant attitude toward other religions and cultures. To whatever extent the non-Jewish religious teachers can do this, to the extent that they can prevent the development of unfriendly attitudes and eliminate such attitudes where they already

exist on the part of the children of the majority group toward the children of minority groups, they will be doing preventive work of the first order; they will prevent the development of inferiority feelings on the part of thousands of children, and they will be contributing their share to the process of character education in the Jewish as well as in the non-Jewish religious school.





ADULT EDUCATION IN THE LOCAL CHURCH

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THE wider movement for adult education has gained a respectable status and attained the proportions of a major interest. Denominational leaders for many years have promoted the adult Bible class movement, either through the adult department of the Sunday school or as a more or less independent organization, generally based upon the uniform lessons. More recently the every man's Bible class has found recognition in many communities. These groups of adults have often been large, inspirational and social in character. The denominational missionary organizations have also promoted the use of "mission study courses" for many years, especially among women's groups. More recently, education for peace has been urged upon the churches. Church forums have had a wide vogue. Community training schools and classes in the local church have brought together large numbers of teachers and prospective teachers in the church schools for the study of child psychology, methods of teaching and organization. To what extent, it may be

asked, has the newer movement for adult education made its impact upon the consciousness of the local church?

That denominational leaders have felt its influence is evidenced by the fact that a section on adult education was organized a few years ago in the International Council of Religious Education and also a Committee set up for the study of the religious life and growth of adults and for the preparation of a curriculum of adult religious education. A sub-Committee is similarly at work on the development of a program of home and parent education. In some denominations, departments of adult education have been created and placed in charge of executive officers. These changes are indicative of a new interest on the part of educational leaders in the problems of adult education. What has been the effect of these changes upon the life and practice of the local church?

The present writer has made an attempt to arrive at an answer to these questions. It is manifestly impossible in such a survey to "cover the country" or

even to include all denominations. Some significant omissions will no doubt be pointed out. Resort must be had to the method of sampling. Individual pastors, whose names were suggested by denominational leaders, were asked to present a picture of adult education as actually carried on in their respective churches. Letters of inquiry were sent out to 104 pastors and 41 replies were received. These came from 20 states, as follows: three New England states, three middle-Atlantic states, eight southern and south-western states, three middle western states, two western states and one Pacific coast state. Nine denominations were represented, as follows: Baptists (Northern) 3; Congregational-Christian, 8; Disciples, 2; Methodist Episcopal, 5; Methodist Episcopal South, 3; Presbyterian in the U. S. A., 9; Presbyterian in the U. S., 4; Reformed Church in the U. S., 5; United Brethren, 1; Unknown, 1. It may be said, therefore, that the churches, within these denominational limits, were widely distributed, geographically.

In membership, also, the churches differed greatly. Three of the replies came from churches with less than 100 members, 6 from churches with a membership of between 100 and 200, 12 from those having between 200 and 500 (about equally distributed), 5 churches reported memberships of between 500 and 800, and 6 reported over 1,000 members. Of these, the total number of male members reported was about 6,000 and of women members, about 10,000. Several pastors did not report this item, so that it is not improbable that the total number of adults constituting the potential field for adult education would reach a total of 25,000. To serve this membership, 108 groups or "classes" were reported, with a total membership of 1456 men and 1278 women, or a grand total of 2,734 members. These figures are, however, somewhat misleading, for some classes are enrolled in courses running through the entire year, some for only three months,

some for twelve sessions, six sessions, or even four sessions. It is quite likely, also, that the memberships in these classes often overlap. Even so, the figures are suggestive, whether of the interest in adult study, the suitability of adult courses, the availability of qualified leaders, the convenience of time and place, or the possibility of meeting adequately the needs of adult education through study classes.

I. UNIFORM LESSONS, MISSION STUDY CLASSES, LEADERSHIP TRAINING COURSES

(1) Of the 41 churches reporting, 21 stated that uniform lesson material formed the basis of study in their adult classes. As to the objectives which they hoped to accomplish through such study, it is rather interesting to note that the following results were "consciously sought": "Growth in understanding of the Christian way of life," 19; "Growth in knowledge of the Bible and its teachings," 18; "Growth in appreciation of the Christian church," 17; "Growth in knowledge of Christian doctrine," 8. Fourteen hoped for a "Growth of intelligent interest in devotional activities, such as a church attendance," and twelve looked for "Growth in attendance upon, taking part in, or leading devotional meetings." Ten anticipated a "Growth in understanding of, and of skill in meeting the problems of home life," although only six of these made provision for studying them specifically. Eleven looked for "Growth in power to overcome wrong attitudes or evil habits," though two expressed some skepticism on this point. Twelve expected "Growth in willingness to cooperate in, and accept responsibility for, church enterprises, such as activities of the local church, holding office, serving on committees, engaging in an every-member canvass, teaching in the church school, leading boys' or girls' club," etc. Almost as many expressed the hope that there would be a "Growth in civic and social consciousness and in willingness to cooperate in social work, in the community, state, nation, or the world at large,

such as relief work, charity organization work, support of community chest, local hospital, public health projects, public school projects, town planning," etc. Three believed that better "understanding of and cooperation with persons of other nationality, race or color" might be one of the results of adult religious education. Twelve expected "Growth of intelligent sympathy with and cooperation in the movement for world peace," but four expressed misgivings on this point. Of course, these expectations may be set down as more or less "pious hopes," the reflection of "wish-thinking" or merely of the desire to qualify in the areas suggested by the questionnaire. Nevertheless, it may well be assumed that most of these items are matters of concern to most ministers and, however involved or obscure the process, an adult class is one of the agencies which they rely upon as likely to contribute to the solution of their problems.

(2) Mission study classes led to the expectation of increased participation in missionary activities, denominational meetings and enterprises, in twelve churches. Four churches expressed the hope of increasing interest in inter-church undertakings.

(3) Four-fifths of the churches were actively engaged in providing opportunity for teachers in the church school, and other leaders of young people, to acquire skill in dealing with youth, either through classes in the local church, or in community training schools. Thus it appears that denominational leaders have succeeded, to a degree, in awakening the churches to a sense of need and in stimulating them to try to meet their needs.

II. ELECTIVE COURSES AND AN ECLECTIC PROGRAM

Among the users of uniform lessons are some which deserve special attention because of the fact that these constitute only one feature of a more comprehensive program of adult education in which there is evidence of an attempt to serve special interests and to make definite provision

for special needs. We may notice four of these.

(1) One church in Nebraska, with a membership of more than 700, reports a class of six men and ten women, using uniform lessons, meeting on Sunday mornings for an hour. The correspondent states that the "duration of the course" is "*forever*"! In addition to this, he records adult study courses for business and professional women, selected from those offered by the American Institute of Sacred Literature; also, a class in public speaking for a similar group, lasting for ten weeks and having an enrolment of 17. During the Lenten season there is a class each year for six weeks, meeting on a week night, for the study of the Christian religion; doctrinal content in one year, personal problems the next, stewardship of life this year. "There is active participation and real study, on the part of many participants. The lecture and discussion methods are used. Forty to fifty are enrolled." There are three leadership training classes, meeting both on Sundays and on weekdays, for a course of ten and twelve weeks and with average attendance of seven men and fifteen women. The training class pursued courses No. 1, 2, and 101 of the standard courses, for credit. Thirty-three credits were granted in 1933. There are series of sermons on Sunday mornings, dealing with questions of public and national interest.

As to results consciously sought, these include "Growth in knowledge of the Bible, in understanding of the Christian way of life, in appreciation of the Christian church, and in knowledge of Christian doctrine," but as to "intelligent interest in devotional activities" and particularly church attendance, the writer confesses that this "does not seem to make any headway." He believes there is "Growth in skill in teaching," in "willingness to cooperate in and accept responsibility for activities in the local church"—holding office, serving on committees, and teaching in the church school. He

is hopeful, but cautious in reporting "Growth in social and civic consciousness," but observes that "our people are active in these enterprises." He finds his members cooperative with persons of other denominations and believes there is "some" intelligent sympathy with the movement for world peace. As to the understanding of and skill in meeting home problems, he frankly confesses, "Don't know." And as to "Growth in power to overcome wrong attitudes and evil habits," his laconic reply is "I suppose."

(2) A second example is a church of 600 members in Virginia. Here are to be found five adult classes; one for men, one for women, a mixed class of younger men and women, a class of young matrons and a class for old ladies. These meet for an hour on Sunday mornings for courses lasting thirteen weeks. Together, they serve 60 men and 80 women. Uniform lessons are used except in the classes for younger men and women. In the mixed class for younger people, the following courses have been used: Life of Paul, Comparative Religion, Stewardship, the Career of Jesus. There is a mission study class having six sessions on weekdays and attended by eight men and ten women. Also, one leadership training class, studying intensively for one week, with an average attendance of ten men and twenty women. Two lecture courses, running for six weeks on a week night, dealt with the Prophets and Home Missions, and enrolled ten men and twenty women.

The writer lists the following hoped-for results: Growth, in this order of importance, in understanding of the Christian way of life, in knowledge of the Bible, in appreciation of the Christian church. Also, growth of intelligent interest in the devotional life and church attendance. He also mentions growth in skill in teaching, in power to overcome wrong attitudes and evil habits and in meeting the problems of home life. He looks for growth in the attitude of co-operation, in church activities of the local

church, denominational and inter-denominational enterprises, and finds considerable evidence of willingness to cooperate in measures for local charity and relief of unemployment, in public health and public school projects. There is a spirit of understanding and cooperation with persons of other church or religion and intelligent sympathy with the peace movement.

(3) The third example is a church of 175 members in Kentucky. This church has three adult Bible classes, using uniform lessons, in part at least. The classes meet for an hour on Sunday mornings and the average attendance is 60 men and 33 women. There is also a course on Young Women's Problems. There are two mission study groups of women with 30 members, meeting for four hours each on a Sunday. Two classes in leadership training, using standard courses No. 5 and 6, earned 41 credits in 1933. Five men and twenty-six women attended these classes for 12 weeks, on Sundays and week nights. In addition, the writer reports four courses of sermons, on Sunday mornings and Sunday evenings, running from six to ten weeks. The attendance averaged 50 men and 150 women. The subjects included the following: Young People and Home Problems, The Ten Commandments, Great Bible Passages and the Parables. As to results, the writer listed practically all those suggested as being "consciously sought."

(4) The fourth example is a church of 2400 members located in Arkansas. Of these, 400 are adult men and 600 adult women. 154 men and 92 women attend adult Bible Classes, using uniform lessons. The classes meet on Sundays for forty-five minute periods for courses lasting thirteen weeks each. (This may mean that opportunity is given at the beginning of each quarter for a renewal of registration and revision of the roll (?). A class of 26 women pursues a 2-year course on the Bible "book-by-book." Four special courses, recommended by the denominational leaders, lasting for thir-

teen Sundays, have had an enrolment of ten men and sixteen women. A mission study class, consisting of fourteen women, held six sessions. Eight leadership training classes pursued standard training text-books during ten 50-minute periods, (5 sessions) for credit and were attended by from one to four men and from one to nine women, each. Fifteen additional credits were earned through correspondence during the year.

The "anticipated results" include most of those previously mentioned, with two or three exceptions which may, or may not, be significant. The interesting features of the program of this large church are the emphasis upon study of the Bible and upon leadership training. It is also significant that over 300 out of an adult membership of 1,000 are numbered as attendant upon these classes.

III. DISSATISFACTION WITH EXISTING CONDITIONS AND RESULTS

(1) Some of the replies to the request for information are very revealing, both of concern over existing attitudes and conditions within the church and of a sense of the futility of present-day educational practices. The pastor of a church of over 400 members in an industrial city in Connecticut has an adult Bible class of 45 men and 24 women, using uniform lessons, meeting for an hour on Sunday mornings "every day in the year." He reports also two parents' classes with attendance of 14 men and 22 women meeting on a week night for a 6-months' course. There is a mission study class with an average attendance of four men and six women, running for six weeks. In addition, there is a leadership training class for 16 women on Sunday mornings for a two-years' course, 39 weeks each year. He preaches four sermons a year on such themes as Heredity, Teaching the Law, Parental Influence, and Evangelism. But he thinks that "doctrine has suffered badly as a subject of teaching, as has the church in consequence." Results are "meagre" so far as church attendance is concerned and he

thinks we are "too apologetic" in respect to attendance upon and participation in devotional activities. He does not see much growth in understanding of and skill in meeting home problems, and he believes we are "too indefinite" to accomplish much in changing wrong attitudes or overcoming evil habits. He finds "very little sense of duty" with respect to responsibility for activities in the local church and while interest in missionary activities is "good," inter-church activities "command no attention" because of "vanity and competition." When it comes to civic and social consciousness, "our people are utterly absorbed in paying taxes, securing food, shelter, warmth." There is very little of the spirit of understanding and cooperation with persons of other church, religion, nationality, race or color. He finds some sympathy with the movement for world peace, "in groups," but not "as individuals."

(2) Two letters from rural churches in New England appeal to one's sympathy. One is from a pastor who has made, with no little success, a heroic effort to arouse a church with a long and notable history to a sense of their present mission as a community force. But he feels that he "is not an inch further along than when he began." He attempted to get the men to "take up a study of church finances" but although "it has been many years since the church came out so well financially as it did last year, yet the folks who are supposed to provide the finances seem to be in a regular panic about 1934." There are, of course, reasons for this condition. This is New England, and the pastor has been in poor health of late. The community is changing, with an influx of as yet unassimilated residents from large cities, many of them "commuters" and with the centrifugal influence of outside attractions facilitated by the automobile.

(3) Another pastor of a rural church in Massachusetts, convinced of the necessity of adult education, has attempted a "modest program." One feature of this

program has been a "Bible reading group meeting informally on Sunday evening" and attended by a dozen people, more or less. Two winters were spent on the Old Testament, meeting for ten evenings or so. A third winter was spent studying Blanche Carrier's book, *How Shall I Learn to Teach Religion* and another with a text-book on *The Teaching of Jesus*. The discussions were "lively" and sometimes it was necessary to "turn off the lights and send them home." Religious educational journals are passed around and there is considerable use of "the Church Reading List." The women's association has made a good deal of its program and has prepared mission study features of a high grade. This group of 30 or 40 women has been getting material of this kind for a dozen years. On the whole, this pastor looks back with a "good deal of satisfaction" upon the results accomplished.

IV. PROGRAMS BUILT BY LOCAL INITIATIVE

(1) The wide-awake pastor of a Connecticut church has a membership of only 35 men and 51 women. Yet he maintains an adult Bible class of two men and six women meeting for ten months on a week night, a parents' class of thirty-five women meeting on a weekday for one month, an adult class of eight women meeting weekdays for eight months, a leadership training class attended by two men and five women meeting weekdays for six weeks, a lecture course attended by thirty men on week nights for eight months and dealing with Economics, International Relations and Religion, a Sunday Forum meeting weekly for one month, and discussing Russia, Economics, the Negro and the Mind of Christ. He has given a course of five sermons with average attendance of 25 men and 40 women on Building a Christian Philosophy of Life. And he is also serving as Dean of a near-by community training school.

(2) Several pastors emphasize the educational possibilities of sermons. One, in

a Pacific Coast state, serves a church of over 1,100 members. This church maintains five adult Bible classes with average attendance on Sunday mornings of 55 men and 105 women, three parents' classes running 9½ months and attended by 30 men and 65 women, meeting on Sunday mornings, eight leadership training classes, meeting six afternoons and evenings with 30 men and 40 women in attendance, a lecture course on various subjects running for nine months which 40 men and 60 women attend. He has two courses of sermons, on The Contribution of the Church to America, and a pre-Easter course, each running for six weeks. The attendance averages 170 men and 275 women. As to results, he reports that "Many of my members are prominent in all kinds of community enterprises. Three of my men are on the school board of five members, one of my women is music supervisor in the public schools."

(3) A church of over 1,000 adult members in North Carolina, with its nine adult Bible classes, parents' classes periodically held, four mission study classes and a lecture course, serves some 400 people. Several times a year series of sermons are given, running from four to six weeks and dealing with such concrete topics as Getting Rid of Fear and Worry, The Way to Power, Overcoming the Difficulties of Life. Eleven three-months' courses have been given in the last two years, half of them on some phase of Bible study, the others on such subjects as Comparative Religion, Parents as Teachers of Christian Religion, The Use of Money, Prohibition, and World Peace.

(4) A church of 900 adult members in Texas carries on its adult education through two agencies, the Woman's Auxiliary and the Men-of-the-Church, each of which has its own program of foreign and home mission study, its Bible study and devotional life, its leadership training. "The four adult Bible classes develop their own lesson material. One woman's class may have The Problems

of Mothers, while the other has Old Testament History. One men's class may discuss Business Methods during the Time of Christ while the other will study the prescribed denominational course."

(5) A New Hampshire church of 800 members, in addition to an adult Bible class, a parents' class, a mission study class and a leadership training class, offers two lecture courses of six weeks presenting reviews of religious books and two series of sermons dealing with problems of the spiritual life. This church has 78 readers reading at least four books each. Mention is made of several types of informal adult education; six five-minute sermon talks on "What We Believe"; and "a meeting with state and denominational secretaries for the purpose of outlining the duties of officers and committees facing world service responsibilities and planning for the every-member canvass."

(6) An Ohio pastor maintains an "Adult School of Religion." Two series of meetings are held on weekdays, eight to twelve meetings in each series, for discussion of the Problems of Life Adjustment for Normal Individuals, International Relations, Function of the Church of Today, Modern Idea of God, etc. Use is made of numerous books, pamphlets and various kinds of reference material. These are vital problems and the kind of material used suggests a live and stimulating treatment.

V. PROGRAMS BASED UPON FELT NEEDS

(1) It remains to consider some noteworthy examples of programs of adult education, based upon felt needs in local church and community and planned with special reference to those needs. The first of these is from a rural church in Maryland with an adult membership of about 280. It is an agricultural community, made up of thrifty farm-owners more than half of whom own farms that are free of all incumbrance. A spirit of independence and contentment prevails. Consolidated, well-equipped schools and easily accessible colleges provide educa-

tional facilities. Church buildings are modern in architecture and equipment. A fine body of young people are eager and aspiring. The older adults were, however, conservative and self-satisfied.

The completion of a new parish house and general dissatisfaction with uniform lessons led to the introduction of a graded curriculum for the younger classes and the abandonment of uniform lessons for the adult classes. After some experimentation, it was decided to build a curriculum of adult education with a three-fold division. "The first division concerns the personal problems of the class as proposed by them; the second will deal with congregational and community problems; the third will concern the larger field of world problems." Some difficulty was found at first in drawing forth from individuals statements regarding their own problems. This diffidence was finally overcome and the following list was obtained: 1. Making God real in my worship. 2. How shall I pray? 3. Was Jesus a god or a human being? 4. What is a miracle? 5. Where is heaven? 6. Is there a hell? 7. How can I be of service to God? 8. How can I be of service to my neighbor? 9. Is the black man's soul the same as a white man's? 10. What is gambling? 11. Am I a gossip? 12. Do I give enough to the church? 13. What is the Holy Spirit? 14. What is character? Christian character? There is something very realistic about the statement of these problems. They are evidently rooted deeply within the experience of the common man, and they touch very closely the relationships of man with God and with fellowman. But the "curriculum" makers were not content with the mere formulation of problems. There follows an interesting description of the methods of treatment. There is, first, an informal discussion in which the problem is analyzed. Then, an assembling of sources of reliable information on various aspects of the problem. Then comes a study of these sources, followed by an attempt at theoretical solution. The the-

ory is then tested by putting it into actual practice in activity of an appropriate nature, after which the theory is revised in the light of this experience. From first to last, the process is vital and appealing.

(2) The second example is a church of less than 300 members not very far from New York city. This church, "believing that we are faced with a crisis of opportunity," undertook "a spiritual recovery crusade." The campaign began with a personal visitation of the entire church, outlining a list of possibilities and requesting every individual to indicate the part he would play in the Crusade. The scope of the possibilities outlined is comprehended under the following heads: A. For the Enrichment of my own Religious Life. B. For the Improvement of the Church's Vital Work with the Children and Youth Entrusted to its Care. C. For the Upbuilding and Strengthening of the Church, its Worship, its Activities, and its Charities. D. For the Enlarged Usefulness of the Church to the Community. Under each head are suggested a half dozen or so activities in which individuals may engage in the hope of realizing the purpose stated. The pastor reports that the results of the campaign have been "spotty" but speaks of worth while work in teacher training and a series of fruitful "panel discussions" put on by the men.

(3) The third example is a church in Illinois in a suburban community. The total adult membership is nearly 1200. In the Men's Forum and in a Woman's Group four or five weeks were spent in studying the Laymen's Report, "Re-thinking Missions." The Men's Forum over a period of three years has grappled earnestly with a series of fundamental social and national and world problems. These have not been touched lightly in a single address but have been thoroughly analyzed and studied over periods of six to twelve weeks continuously. At the conclusion of the discussion the "Findings" have been carefully formulated in a manner to express not only the convic-

tions of the group but so as to indicate the kinds of activity necessary in a practical program for the realization of the ideals and purposes suggested. Both for the discussions and for the formulation of the resulting program, the best available assistance was secured, professors from neighboring universities being freely called upon. These Findings, now printed, are well worth careful study by all persons interested in the problems of Race Relations, Building a Christian Order, Christian Missions, etc., but even more worthy of study are the methods by which they were arrived at.

(4) The fourth example is a church in Alabama. Its adult membership consists of about 100 men and an equal number of women. The distinctive feature of adult education in this church is its use of the project method. One project, decided upon after a church session and discussion, was outlined in a leaflet entitled, "Personal Life Problems in the Family Circle." The pastor comments as follows: "It was a unified project in that the sermon in the morning took up the theme for a period of nine weeks. The church members led the second service in the evening on the same topic. One marvels at the results. Thorough preparation by each participant made it a marked success. The attendance was more than doubled at this second service for the entire period. The people were enthusiastic. The subjects were treated realistically and thoroughly." In a second leaflet is outlined a Community Lecture Program which is non-denominational and community-wide. The lectures, given every two weeks over a period of three months, deal with the assumptions, prejudices, ideals and hopes of the people of the South. The writer adds: "Keep in mind that this is the DEEP South and a small town of 2,500 souls with inertia, tradition, prejudice written all over the face of the village." (The writer is himself a native.) This program is a deliberate attempt "to lift the people mentally and socially out of the RUT. It is giving

the church a scope altogether foreign to the minds of its members, an inclusive approach, seeking the implications of the gospel. I am truly elated at the response."

(5) This study will conclude with a brief reference to two metropolitan churches. One of these reports the following features of its program of adult education: 1. A Bible Class held once a week, attended by about forty persons. This class makes a connected study of some part of the Bible and is under the leadership of the pastor. There is special emphasis upon the application of the Bible teachings, not only to the individual life but to the social life of our time. 2. A Mission Study Class is held for some six or eight weeks during the Lenten season. This is led by some thoroughly competent missionary executive, and is always well attended. A year ago, the Class studied "Rethinking Missions" and the attendance was about a hundred. Another feature, temporarily discontinued, has been an Institute, held during the Lenten period. The people have assembled for a brief introductory service, and then divided into three or four groups for the study of different religious questions.

(6) Another metropolitan church has a membership of 2,700 adults, is fully staffed and supports an elaborate program of religious education. For adult education, in addition to four adult Bible classes meeting on Sundays for eight months of the year, one parents' class, four other adult classes, a leadership training class and various lecture courses, the church provides during the six weeks of Lent an Adult School of Religion. Five courses are offered on Wednesday evenings, as follows: Course I. Practical Aids in the Christian Life; Course II. The Christian Ethic and Modern Civilization; Course III. Right and Wrong in Every Day Life (For young people only); Course IV. Psychology and Child Nurture, (Led by the Clinical Director of a Sanitarium and by the Director of a Mental Hygiene Clinic); Course V. The Churches and the Problem of Peace and

War. The sub-topics are in each case most suggestive and stimulating.

SUMMARY

The names of pastors who furnished the material for this survey were suggested by official leaders of denominational boards of education. In most cases, these persons were directly in charge of adult education. While they were asked to suggest churches of differing type—rural, urban and suburban, conservative and liberal, and differing in economic resources and educational outlook, it may be assumed that they would naturally select those churches most likely to have some interest, at least, in adult education. We may therefore infer that we have here a fairly accurate picture of the situation today with respect to adult education in the churches. For although the number of denominations is limited, there is wide geographical distribution and those which are represented probably constitute a majority of the Protestant population. It is doubtful whether results would have been far different if a larger number had been included in the survey.

(1) *How many adults are being educated?* The number of adults in the churches reporting was roughly estimated to be around 20,000 to 25,000. The number attending some form of adult class was placed at 2,734. Making allowance for possible duplications in registration, it appears that about one in ten of the adult church membership is connected with some kind of an adult class.

(2) *What is adult religious education aiming at?* Those who have the responsibility of promoting and maintaining these classes hope that through them adults may become more intelligent regarding the Christian way of life, better informed concerning the Bible and its teachings, more constant and regular in church attendance, more loyal and devoted in the support of the activities, enterprises and policies of the local church and denomination. They expect adults to become more interested in missions, more

skilful in the wise handling of home problems, more expert in teaching and guiding children and youth.

(3) *What kind of education is being offered adults?* Not quite 50 per cent of the adult Bible classes are using uniform lessons as the basis of study. A considerable number of women's classes are pursuing the courses of mission study prepared interdenominationally. The leadership training classes are served by the standard interdenominational and denominational training courses. Certain churches are introducing elective courses on specific aspects of Bible study—the messages of particular books, the prophets, the life and teachings of Jesus, etc.; comparative religions; social ethics; Christian citizenship; Christian beliefs; the problems of home and family life. A few churches divide the total adult membership into two groups, one of men and another of women, and offer to each group a variety of study courses appealing to various interests. Other churches hold Institutes or Schools of Religion for limited periods, such as the Lenten period, offering several courses on different subjects under expert leadership. Lecture courses are provided dealing with biblical subjects, missions and present-day problems. Church forums are frequently found, in which there is opportunity for discussion and sometimes for continued study of local, national, and international issues. A very few churches are building programs of adult education designed to clarify the purpose of the church and to stimulate adults to more intelligent effort to attain this purpose. One church has built its program directly upon the needs and interests of its members as formulated by them, using such materials as text-books, pamphlets, reading courses, etc., as have a bearing upon these needs and seeking, through discussion and criticism, to analyze personal and social problems and to build up a program of activity to help in solving them. Another church focusses attention for a period upon a particular problem, such as race

relations, citizenship, or the like, and after exhausting every available resource, draws up its findings and builds its program of action. And one church seeks to discover its most pressing community problems and invites in the whole community to participate in a project for accomplishing their solution.

(4) *How effective is adult education in the churches?* No attempt has been made to develop and apply a technique for evaluation of study courses and educational method. There is, however, widespread dissatisfaction with uniform lessons—more than half the churches do not use them. Mission study courses are seldom used by men's groups. There is some scepticism as to the effectiveness of the leadership training courses hitherto available, for increasing skill in teaching, although it can hardly be questioned that many church schools have been transformed. That adults are really made more intelligent, more worshipful, more constant in church attendance, more socially minded, more benevolent, more devoted to peace, by the use of the more conventional, general, abstract, denominationally-centered or church-centered text-book material, is frankly doubted. Those forms of adult education which win the greatest enthusiasm are those which appeal most directly to local, specific needs and interests, stimulate individual thought and initiative, and lead to community action. In this connection it is pertinent to quote from an article by Dr. Herbert W. Gates in *Religious Education* for October, 1929 on "The Religious Education of Adults." The writer comments concerning the bearing of the findings of the adult education movement upon the religious education of adults, as follows:

The most effective education proceeds in close contact with life in the community and in social relationships. This is precisely the field in which religious education must move if it is to have any value whatever. And the opportunities are almost limitless. (p. 724)

Professor Hart in his book on *Adult Education* calls attention to the distinction between schooling and education. He

expresses this tersely and epigrammatically in the statement, "*The more we are schooled, the less we are educated.*"

Adults, like others, are being educated by their total experience. Schooling, class-work, text-book study is effective just in proportion as it relates to and illuminates experience. In a chapter entitled "From Mechanism to Insight in Education" he summarizes his argument in these words:

1. Adult education must work for the release and development of spiritual powers in individual and community. These powers will include

Feeling for the group, for one's own kind.

Longing for action; for mastery of things; for creation and control.

Sense of justice and fair play.

Desire for beauty, romance, adventure, freedom.

Integrity and inviolability of the human spirit.

Longing for knowledge as a means of understanding and illumination of the meanings of life.

2. Adult education must develop instrumentalities, and a community life as whole which will guarantee—as far as may be—the eventual release and development of the powers named above, and the subordination of everything else to these guarantees. But no community plan can be made to order; nor will any plan remain permanently desirable and feasible. The spirit of individuals must be endlessly sensitive and alert to changing conditions, problems and possibilities. . . .

For these purposes, *clear thinking* about life and the problems of the world is a fundamental prerequisite. . . . In any clear thinking the mind of the thinker must face the contrasts between the traditionalisms of the past and the demands of the present and future. Out of this may come something that can rightly be called both a "scientific outlook" and a "spiritual awakening"—for in the long run these two attitudes are but phases of the same thing (p. 305-6).





ADULT EDUCATION IN A LOCAL CHURCH

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EVEN our largest and best equipped churches have tended to perpetuate the same type of program for adults which was conventional fifty years ago: women's missionary societies, the Ladies' Aid, the men's Brotherhood, with an occasional group of young married people, and the ubiquitous church supper. The advantages of an enriched program for childhood and youth have long been appreciated, and religious educators have developed activities correspondingly; but the church has made no comparable effort to enrich the social and intellectual life of its adult membership. To be sure, many people have found abundant opportunities for development and self-realization in the organizations already sponsored by the church. However, as the years have passed these have tended to engage the active participation of a smaller portion of the total membership. Inasmuch as those who are active in these societies generally constitute the working nucleus of the church, they have failed to recognize the growing inadequacy of the church's program for the community

as a whole. Even assuming a common religious outlook, adults have widely varied interests and are eager to participate in some type of undertaking which is vitally in line with their inclinations.

Acting on this assumption, a group of persons, including the presidents of established organizations, was called together one evening in the parish house of the First Methodist Episcopal Church of Evanston, Illinois, to consider what the church might do to serve more effectively the needs of the adults in the church's constituency. After discussion, some principles were agreed upon.

(1) *Fellowship primary.* The primary need was the development of a fellowship, so that members of the church would not only come to know one another, but might have means for developing lasting friendships. Clearly friendships do not spring up with one contact. Therefore any program would need to be more than a sporadic effort if it were to satisfy this criterion.

(2) *Interest the basis of fellowship.* It is as true for adults as for children that

values and pleasure will be derived from activities in which they are interested. In fact, a program cannot be effectively initiated unless it makes an appeal to the interest and imagination. When people share an interest they already have a ground for fellowship. In other words, these two principles reinforce each other. Fellowship can be furthered by bringing together people who are attracted by the same subject to discuss their hobbies and problems, or to enter together into a hitherto unexplored field.

(3) *Interest groups convening on "church night."* For the sake of *esprit de corps*, and to keep the program on a democratic basis and tied to the church, the committee agreed that the various interest groups should all meet at the same hour, in the church parish house. It was decided that the groups should meet once a week for a period of ten to thirteen weeks, convening at eight o'clock and continuing until nine or nine-thirty, depending on the decision of the group. This constituted a series. A somewhat different curriculum was prepared for each series.

(4) *Adult-centered.* Any new program would need to be designed for both men and women. Conventional church programs all too frequently separate husbands and wives rather than draw them together. It should be planned primarily for adults. Young people would be welcome, but since they had an active and adequate program of their own they would not be encouraged to attend. It was thought that this would increase the feeling of unity in the group.

(5) *A community service.* The church has an obligation to the community as well as to its own membership. Therefore any person in the community who cared to share in these interest groups would be welcome. No effort should be made to attract people from other churches. Neither should the program be used as a proselyting device. The general educational level of the community would influence the selection of subjects

for interest groups as well as the selection of leaders.

(6) *There should be no registration fee for the groups.* In fact, it was decided to attempt to carry out the program without any expense, except for light and heat, and that volunteer leaders should be used.

Subjects for interest groups were proposed by members of the committee, after consulting their own desires and those of their acquaintances. Suggestions were called for through the church paper, but the response to this appeal was meager. After nineteen or twenty topics had been listed, it was necessary to make a final choice. The basis for this selection has been as follows: The number of groups was somewhat limited by the supply of available rooms; the number of people who would attend was also a factor. Second, it was necessary to choose subjects for which capable leaders could be secured. Fortunately in this particular case there were leaders available in Northwestern University and Garrett Biblical Institute. Other capable leaders were found in the membership. Third, it was desirable to achieve a balance in the courses. While some subjects of a religious nature were to be included, a wider range of interests could properly be appealed to and served. Some might be attracted by art, while others would appreciate music. Some would prefer a group where the discussion method would be used, while others would choose simply to sit and listen.

Three series of church night programs have been carried forward successfully. The program has been revised before the beginning of each series on the basis of previous experience and the response to different subjects. The fourth series, which is now in progress, provides for the twelve following interest groups:

Current Events. In each of the series this has proved the most popular subject. The leader has been a member of the university or seminary faculty and has sought to interpret, from a liberal Chris-

tian point of view, the kaleidoscopic events of the day. The first part of each hour is devoted to a discussion of the significant events of the week. The latter part is ordinarily given over to a more detailed consideration of a phase of some current political, economic, or social problem. At times another man has been called in by the leader to speak on a factor in the contemporary scene on which he is an authority.

Business Ethics. For the past three series one group has been devoted to the discussion of ethical practices in business relationships. For a time the leader was an instructor in the College of Commerce, again a man from the Economics Department. Currently, the ethics of different occupations and professions are being considered. Each week a member of one occupational group leads the discussion concerning problems in his own particular field. The appeal of this group has been chiefly to men, and the attendance has varied from twenty to eighty in the different series.

Religious Beliefs. During the present series there has been an average of forty persons in a group meeting to answer the question, "What can I believe today?" A professor of systematic theology in the seminary has led the discussion concerning current movements in religious thought and present-day problems of religious faith. In other series, groups have been organized around such subjects as A Study of the Old Testament Prophets, the Intertestamental Period, Bible Manners and Customs, the Making of the New Testament, New Testament Literature, and Re-thinking Missions. While these groups have not been as large as some of the others, the attendance has been more regular and has usually averaged from eighteen to forty. Perhaps it should be noted at this point that a few had suggested that one interest group should consist of a prayer-meeting. These people themselves, however, have always elected to go into one of the interest groups centering about a religious sub-

ject. It has been impossible to get any satisfactory nucleus for a conventional prayer-meeting group. Each series has contained at least two groups in which the topic was some aspect of religion. It is only proper to add that practically every group has been concerned with the discovery of ethical and religious values in connection with some phase of life.

Science and Religion. The plan of this group is to have two leaders—one a professor of one of the exact sciences and the other a professor of philosophy and ethics—consider the various points of contact and the relationship between science and religion. Such an undertaking probably requires too much of the participants to be popular. Those who have attended regularly (an average of ten) have found this a very stimulating group of a seminar type.

Current Books. A popular group which has continued through each of the series has given its attention to a discussion of current literature, fiction as well as books of a social and philosophical nature. The regular leaders have been women who have been in demand by local clubs to give book reviews. Occasionally, an evening would be devoted to a special field; for example, an editor of a religious journal would speak on religious books and plays. This group appeals to women somewhat more than to men. At some sessions the lecture method is used; in others there is discussion.

Great Authors and Their Works. A teacher in the Department of English has undertaken in this course to make the great literature of the world vibrant. An average of thirty-five people has been present. A sample subject for an evening's discussion is "Dante's *Divine Comedy*—Medieval Faith and Certainty."

Adjustment Problems of the Family. Several instructors in sociology have led a group of forty or fifty, most of them young married people, in a study of wholesome marital and parent-child relationships. It is only through such a church night program as is being de-

scribed that such a genuine contribution to the life of young married people can be made.

Orchestra. From the very start, some have had a thoroughly enjoyable time playing in the orchestra. About fifteen members participate very regularly. Practically all of these are amateurs, for whom playing is a hobby. Pleasurable but not too intricate music is selected. The group is fortunate in having as leader a director of music in some of the public schools.

Sketching. It was not expected that many people would be interested in sketching. The group was proposed as a venture, in order to find out what the response would be. Some twenty have seized this opportunity to gratify a suppressed desire to draw. Sometimes a member of the group serves as a model, and again all contribute to the hiring of a professional model.

Travelogues. At the beginning of the third series a travelogue group was organized. The leader, an amateur photographer, arranged for a few persons who had taken motion pictures of their travels to show their pictures and tell of their experiences. He secured other pictures from the steamship lines—three reels portraying a trip to Alaska, others to Hawaii, southern Europe, and so forth. Over fifty people chose to attend this group, which was primarily entertaining in nature. As one man expressed it, he was wrestling with mental problems all day long, and was anxious for an opportunity to relax in the evening. Obviously, many others held a similar attitude.

Glee Club. A group of men has had a gay time singing together in an informal fashion. In most churches it might be better to have a choral group including both men and women; such a group might even rehearse and present a comic opera. In many a church this group might properly be coalesced with the regular church choir to prepare music for special occasions. In the church under consideration,

because the glee club has been a traditional element in the Men's Club, which now sponsors it, it has seemed inadvisable to broaden its scope.

Handicraft. During the current series a group of women has been meeting for instruction in yarncraft. In preceding series instruction has been given in metal and leather work and basketry by a woman who is in charge of physio-therapy in a hospital. Because of the need for individual instruction, this group is small, although it is very satisfactory in meeting the needs of certain people who wanted to learn a hobby which would give them mental relaxation through manual activity.

Other interest groups have proved their value in earlier series. *History of Art.* An architect, using stereopticon slides from the public library, lectured on the main periods of art and architecture. *Drama.* A number of men and women rehearsed and staged a play. In another series a member of the School of Speech faculty discussed plays, old and new. In still a third series, a play-reading group was organized. A variation which has not been tried would be to assign parts to the different members of the group, each one reading aloud his part in turn, using a different play at each session. It might be difficult to obtain a sufficient number of copies of the play, however. *Applied Psychology.* This was a discussion of the principles of psychology and their relationship to everyday problems. *Religious Education and the Family.* This group was composed of church school teachers and parents who together studied the church's religious education program and sought to answer the question, "How can we best present religion to our children?" *History of Applied Art.* This course, which was especially popular with women, gave attention to the many aspects of interior decorating. *Music Appreciation.* Through the use of an electric Victrola and phonograph records carrying the music of noted composers, the leader guided this group in evaluating,

interpreting and appreciating good music. Other subjects which have been considered by the committee are a popular course in astronomy, church history or Christian biography, problems of the home and fireside (a study of homemaking).

The church night committee has recognized this to be an experimental development and has refused to allow its program to become ossified. However, there have been certain underlying tenets. Every subject must have interest appeal; no one is to be coaxed or harangued into attending any group. When subject-matter allows it, the treatment is to be from the standpoint of Christian ethics. The whole program must be kept free from academic routine and pedantry.

The basic purpose of the undertaking was to convert a congregation into a fellowship. The program has involved other elements besides the meeting of the

interest groups. From 150 to 250 people gather regularly for supper at 6:45 o'clock. Through the efforts of organized groups of hosts and hostesses, people have become acquainted around the tables during a leisurely meal. When the interest groups adjourn, people are invited to the social hall for a period of informal fellowship. Occasionally a brief program is presented or games are played. Ordinarily, however, light refreshments are served and, while the orchestra plays, the men and women chat, renewing old friendships and making new ones.

There has been an attendance of from 400 to 650 at these sessions. While numbers in themselves may not be the best criterion for judging the success of an educational program, it is evident from the response that this enterprise meets a need which the church had not previously recognized.





THE CURRICULAR APPROACH TO CHARACTER BUILDING IN ONE COMMUNITY

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IN making a study of the programs offered by certain character building agencies in a suburban community, it was the writer's privilege to obtain a composite picture of the curricula offered for the moral and religious education of one group in that community. The programs considered were those affecting the students in the local high school as they were offered by such agencies as the school, the churches, and the Christian Associations, agencies whose conscious aim was the personal development of the participants in their programs. This report is an attempt to describe the curricula for this group of adolescents as the materials were actually in use at the time the study was made.

Such an attempt to describe a curriculum implies certain assumptions as to the meaning of that term. From one point of view, the community curriculum for the moral and religious education of young people must be thought of as including all aspects of community life, all institutions or groups with which an adolescent has contact, every bill-board,

every news-stand, certainly every moving picture show. No incident in any day's experience can be left out of the reckoning when we are dealing with the intimate and subtle processes of education. Nor is it difficult to show that each item in this broad stream of experience has bearing upon the growth of individuals toward moral and religious maturity. But an educational leader, related to a specific community institution, faces the problem of the wisest use of his immediate contact with individuals and of that part of their time and attention where his leadership and guidance have direct opportunity. However genuine and intelligent may be his concern as to the quality of the total community experience, he finds a major part of his task to be that of planning "programs" or selecting or recommending "materials" for use in the groups related to his institution.

Even within the limits of the institutional approach, however, curriculum may have its broader and its narrower meanings. "Program," for example, is a much more inclusive concept than "materials."

There is still no general agreement as to the relative merits of activity programs and of formal materials, or, more exactly speaking, as to the most effective combination of the two. In the community here considered, the agencies had adopted policies ranging from a complete absence of a formal self-conscious approach to character development to a combination of group activity and "lesson courses" in which the latter predominated. An adequate description should make mention of these varied procedures, although, for the purposes of this issue of the journal, greater attention will be given to the analysis of printed materials and formal programs.

The high school itself, while avowedly offering no formal religious or character education, was conscious of the bearing of its entire program and especially of its extra-curricular activities upon the character development of its students. In these extra-curricular activities, the school presented many aspects of a small self-governing community. The numerous clubs, athletic teams, and committees enlisted the enthusiastic participation of the student body. There was planning and working together for definite ends, consciously sought by the group. Individuals had opportunities to earn a standing in the group for their contributions to its on-going life and the achievement of its purposes. Matters of real concern were going forward. The program indicated a sense of being in the midst of life rather than of preparing for life after graduation. The school administrators were content with arranging situations in which young people might have the experience of citizenship in action. They felt that even the conscious evaluation of conduct might destroy something of the beauty and spontaneity of the experience. They were inclined to say: Let adolescents avoid becoming self-conscious about the good life. Let them live it instead.

Other agencies gave similar opportunity for the experience of group life and activity, with the addition of evaluation

and of discussion of other areas of immediate interest. One bit of the report from the Christian Associations will illustrate the nature of this approach. The girls of a "Hi-Tri" group had planned an evening discussion of the development of personality, led by a very competent worker in the field of adolescent mental hygiene. During the evening so many religious and moral problems arose that a series was planned, in which a local minister was asked to reply to the following questions:

What is the relation of ethics to religion?

Why are some things moral and some immoral?

What are the other religions of the world and what is their relationship to the Christian religion?

Should children take the religious opinions of their parents? Why?

Why should we go to church?

At what age should children be taught religion and why?

Why are there different denominations when they are all Christians?

What is religion?

What is the purpose of prayer and what are its benefits?

In this effort to develop a satisfying philosophy of life through the consideration of the deeper meanings of experience, the students found their best opportunities in the programs of the Christian Associations and of the churches. Here also were found the most consistent efforts to face the serious problems in the life of the larger society. Speakers and discussions brought a conscious focus of attention upon difficult and sometimes controversial issues in national and world affairs. In none of these group activities, however, are we dealing with formal study materials.

Curricula in the narrower sense played a comparatively small part in the character education of the total youth group of this community. Sixteen per cent of the boys and 5 per cent of the girls of the high school were engaged in the program of the Scouts which presented a basic curriculum. Scouts of the high school age, however, were more concerned with the "electives" in the form of hobby interests pursued as leading toward merit

badges. One of the clubs at the Y. W. C. A., under the direction of the Girl Reserve Secretary, spent two sessions in consideration of the Girl Reserve Code, and a longer series discussing the Lord's Prayer. The topics were suggested by a comment of one of the girls, who remarked about the Code: "It's just like the Lord's Prayer. We don't know what it means, we just say it!" Apart from such isolated instances, we find in the programs of the churches the only formal curriculum elements offered to the young people.

We turn to the church programs, then, as offering curricula in the sense of formal materials. Even here, as we have noted, we find some emphasis on the consideration of topics of immediate interest, a procedure which involved a less formal organization of the curriculum and, in such discussions, a negligible use of printed materials. This report deals with the programs of eighteen Protestant churches, conducting in all seventeen church schools, and sixteen young peoples' societies. These schools and societies included in their membership 476 different individuals from a total high school group of 1059 students.

CHURCH SCHOOL CURRICULA Courses

Three churches enrolling 63 students used the Christian Nurture Series. This curriculum, published especially for use in Protestant Episcopal Churches, offers for young people of the high school age the following courses of study:

- (1) The Creed and Christian Convictions: The history of the Nicene Creed; discussion of problems of theology, the Trinity, and the like.
- (2) The Work of the Holy Spirit in the Church: Aim, churchmanship. To present the idea of "the spiritual nature of the Church." Historical material is given to give glimpses of the Church in different ages, and to bring appreciation "of the flowering of the same divine spirit in your own parish."
- (3) Building the City of God: A discussion book on social service, including the family, the community, industry and commerce.
- (4) Our Bible: Training young people to hear God speak through the Holy Scriptures.

It includes "facts about the Bible, what it is, whence it comes, and why it should demand our reverent attention," giving good historical background.

- (5) Winning the World for Christ: A course in missionary history. A very comprehensive view of the scope of the missionary enterprise.

Two churches, enrolling 22 students, used the Uniform Series. These lessons were concerned with the exposition of the Bible and its application to the life of today. The material is prepared in dated form and during six months of the period of this community study dealt with the Gospel of Matthew.

The Westminster Departmental Graded Series, written especially for Presbyterian schools, was used in two churches enrolling 82 students. The course for seniors in this series was entitled "The Great Adventure," and dealt with "the great journey we call life." It was dated material and each lesson was planned to include some issues of importance in the life of the group and something from the life of Jesus. For example, the material for the first three months of the season was as follows:

- (1) Influence of Environment—Jesus' Use of His Environment.
- (2) What Makes a Home Christian?—Jesus' Home Life.
- (3) Associations in the Church—The Church to Which Jesus Went.
- (4) Life and Work—Jesus as a Worker.
- (5) Adventure and Temptation—Jesus' Temptations.
- (6) Adventuring in Our Neighborhood—The Community Program of Jesus.
- (7) Having Friends and Being a Friend—Jesus' Understanding of Friends.
- (8) Acting on What We Know (Review).
- (9) The Cost of Adventure—Real Meaning of the Cross.
- (10) The Perils of Popularity—Jesus Refused to Be Kind.
- (11) Success as the Goal of Adventure—The People Jesus Called Successful.
- (12) Wanted, A Neighbor (Story of Good Samaritan).
- (13) Justice for All (Jesus' Teachings).

Two churches enrolling 23 students used the Keystone Series published by the American Baptist Publication Society. This is an undated series, presenting for the high school group The Life and Teachings of Jesus, and The World

a Field for Christian Service. This latter course includes some discussion of problems of vocational adjustment and a section on Problems of Youth in Social Life.

The Closely Graded Series was used in but one group of 9 students. This series had been recently revised and was recommended for interdenominational use, although published by Methodist and Congregational editorial committees. The course used in the group mentioned was "Principles and Problems of Social Living," by Sidney Weston. Its aim is "to give young people an opportunity to work out for themselves principles of conduct to guide them in their social relationships." It covers a wide range of subjects and seems to be unusually free from any attempt to prejudice the issue through the presentation.

It is of interest to note the number of churches whose leaders selected material for the senior classes independently of denominational or other series of courses. Courses were planned thus independently by seven churches enrolling 198 students as compared with 190 students in the nine churches using a definite set of courses.

A number of the churches planning their work locally reported classes using text books selected from the offerings of several publishers. The books mentioned were:

The Story of Our Bible, Hunting;
How Jesus Met Life Questions, Elliott;
Jesus and Problems of Living, Weston;
Youth and Christian Living, Brown;
Christian Living, Hill; *Builders of the Church*, Tucker; *What Does Christ Expect of Young People Today?*, Sailer;
Lives Worth Living, Peabody; *Jesus' Ideals of Living*, Fiske.

Classes in some schools planned courses in selected areas, using a number of sources of material. Such courses were: Modern Interpretations of Religion
The History of the Christian Church
The Bible, Background and Interpretation
The Christian Interpretation of Current Events.

SUBJECT MATTER

It is of equal importance to analyze the subject matter content offered to the young people of the church schools, through these various courses. The material which received the greatest emphasis among the schools was in the area of the consideration of present-day problems and the application of Christian principles to such problems. In dealing with such issues there are two possible approaches, which may be called the problem-centered approach and the Bible-centered approach. In the first, the issue is attacked directly, whether it be a problem of personal philosophy, of personal conduct, or an issue raised in the larger social or international relationships. It is often the purpose of the teacher to introduce biblical material to aid in its solution, but the initial approach is by means of a vivid sensing of the problem itself. In the second approach, certain biblical material, such as the teachings of Jesus, is taken as the basis of the course, with a view to discussing the bearing of such principles of living on issues of personal and social behavior.

Courses involving the problem-centered approach to present day issues were offered in 9 churches, enrolling 301 students. Courses involving the Bible-centered approach to present-day issues were offered in 8 churches, enrolling 133 students. In the case of 3 of the 8 schools, the courses were entitled the Life and Teachings of Jesus; in the others, a more general study of the Bible was reported.

Another type of subject matter which ranked high among the offerings of the schools was that dealing with the historical background and modern interpretation of the Bible. Courses presenting such material were given in 7 schools, enrolling 217 members.

Courses dealing with the history of the church were offered by 3 churches enrolling 113 members. They took up in some instances the lives of great religious leaders.

This analysis indicates that one strong emphasis in the Sunday morning school was in the area of interpreting and evaluating modern life and seeking effective religious bases on which to meet it. While the Bible, traditionally the subject matter of religious instruction, was not omitted, it was approached in a search for its present meaning and significance when seen against the background of the life from which it came. Reports indicated that where definite Bible courses were given, there was emphasis upon present-day application.

PROGRAMS OF YOUNG PEOPLE'S SOCIETIES

Although there are several programs for such societies published nationally, few of the 16 groups reporting were following such outlines.

The Christian Endeavor program was used by 2 groups, enrolling 16 members. In each case, certain adaptations were made by the local group. The program of the Baptist Young People's Union (B. Y. P. U.) was used, with additions, by 2 groups, enrolling 22 members. The Epworth League suggestions were followed by one group of 9 members.

Programs planned by the local group were used by the remaining 11 societies, enrolling 234 members. In one instance, the minister of the church was responsible for the material which was to be presented or discussed each week. In another group, the session consisted of answers by the minister to questions handed in, with a view to stimulating discussion by the group.

Many and varied were the topics discussed and the types of programs planned. Without exception, some of the sessions of the year were spent in discussion of such personal and social problems as were mentioned in the work of the church schools. A number dealt with questions of religious philosophy, such as:

What can we believe today?
How should we think of God?
What is the value of prayer?
Do the church and religion add anything to life?

What is the meaning of immortality?
What is a high school student's real religion?
What does the life of Jesus mean to you?
What should we think about evolution?

Other topics had to do with personal attitudes and conduct:

How can we get along with the older generation?

Friendship, popularity.
Companionate marriage.
Careers.
How find happiness?
Sacrifice.

In the realm of social issues were reported:

World peace.
The naval conference and international feeling.

Prohibition.
Proposed ways to a new world.
The North Carolina textile strike.
A Christian home; a Christian country.
Is it possible to be a Christian business man?

From such reports it appears that some of the groups spent a major part of their time grappling with fundamental and immediate social problems. Others reported topics of more general nature, upon which fruitless discussions might easily be held. Still others emphasized a type of program which might be called cultural and educational, using such program material as the following:

The history of marriage.
What is psychology?
The psychology of advertising.
The history and development of art.
The wonders of geology (Illustrated).
The round-the-world flight of the Graf (Illustrated).

Ireland and Scotland (Illustrated).
An evening of poetry.
A music appreciation hour (given by the church organist).
Songs and monologues (given by an artist outside the group).

Such a description as this just given of the programs of the Sunday evening groups in the churches is of interest as indicating the range of thought among groups of high school students in one community during one season, but it does not furnish qualitative material for evaluation. In this realm of freer curriculum building represented by the young people's discussion groups, the quality of the experience assumes special significance. Such discussions may in-

volve superficial attitudes, opinions rather than facts, with no pressing through to a facing of fundamental issues; they may be dealing with non-vital issues in the first place, large problems which can be glibly discussed with no necessity for serious concern as to the outcome. On the contrary, such discussions may be dominated by leadership which assumes from the beginning the existence of a correct conclusion, and uses the "discussion technique" to make vivid and interesting the presentation of familiar and accepted standards. With quality thus so dependent upon leadership, one cannot generalize in describing the work of sixteen such groups. The impression gained from contacts with leaders in the community was that there were few of the dictatorial and dogmatic type. The danger seemed rather to lie in the direction of lack of constructive contribution through the society programs, a lack of thoroughness or significance in the treatment of the material considered.

Since this report is to be a description rather than an evaluation, little more need be said. The curricular materials used by the churches have occupied our attention as representing the most direct formal

approach to character education. A summary of the curricula of the churches should point out that there were traditionally two approaches to the young people of the constituency, through a Sunday morning school and through a Sunday evening club or society. The morning groups or classes were the more formal ones, in which the tendency was to transmit the religious heritage of the past and apply its values to the life of the present. Courses or books purporting to be experience centered or to deal with life problems frequently did so from the point of view of a pattern of behavior called Christian by the writers, or a set of ideals presented as those of Jesus. Other material stimulated genuine appreciation of the Christian heritage through greater knowledge or more sympathetic understanding of the past, or through challenging questionings regarding the issues of the present. The evening groups tended to be the more informal, centering about the fellowship of the group itself. Out of such fellowship, some groups found vital experiences emerging, while others remained more or less opportunistic, carrying on their meetings with a vague sense that "something serious" should be introduced.



RECENT DEVELOPMENTS IN THE CURRICULUM WORK OF THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

OTTO MAYER

Director of Research, International Council of Religious Education

THE International Council of Religious Education, now acting as the cooperative agency of forty Protestant denominations, and the organizations out of which it has developed, have long served the cause of cooperative curriculum development in one way or another. When the International Council of Religious Education was organized in 1922, the movement within the group of cooperating Protestant denominations for the reconstruction of graded church school curricula had already begun. The International Sunday School Lesson Committee had concerned itself with problems of re-examining the existing Graded Course of Study, of testing "both existing and proposed materials under the guidance of educational experts," and of relating the work of the Committee to the new movement for weekday religious education. These and similar issues were soon brought to the attention of a special study commission which in April, 1920, was asked to consider what ought to be the policy of the Lesson Committee with regard to all types of curricula.

In December, 1920, that commission presented its report to the International Lesson Committee and called attention to a number of urgent needs. The "lessons for the Sunday school should be pupil-

centered rather than material-centered."

The curriculum should give "more opportunity for pupil activity, . . . and for the motivation of instruction by the problems and purposes of the pupil in connection with this activity." Both the Uniform Lessons and the Graded Lessons were rated as inadequate in methods of Bible study, and with this judgment went the request for enough extra-biblical material as a part of the curriculum to develop in the pupil a religious attitude toward the world of nature and of present-day social life, and to give the pupil "an adequate impression of the continuity of God's presence and purpose in history." The report further expressed the hope that the International Sunday School Lesson Committee might provide materials for weekday church schools.

The report of that commission led to this significant action by the Lesson Committee: "That the present system of International Graded Lessons be not further revised by this Committee" and "that we proceed as rapidly as possible with the construction of a new curriculum . . ." The Lesson Committee in April, 1922, took the following action, thereby authorizing the development of a new graded curriculum: "That a Sub-Committee on the International Curriculum of Religious

Education be appointed to constitute a standing Sub-Committee of this body, to undertake the construction of a curriculum of religious education which shall provide in integrated fashion for both Sunday and weekday hours."

With the forming of the International Council, the International Lesson Committee became a part of the new organization. The Committee's functions were to be "the construction of curricula for the various age groups in the educational program of the local church, including the Sunday school and various forms of vacation and weekday religious education, and the conduct of investigation and research in the above field.¹ Its Sub-Committee on the International Curriculum of Religious Education carried forward the assignment of creating a new, integrated curriculum.

Under the chairmanship of Prof. W. C. Bower, and with the assistance of the Department of Research and Service of the International Council, of which Dr. Paul H. Vieth was at that time the director, the Sub-Committee went about its task from the angle of fundamental, scientific approaches to curriculum construction. The Committee developed a basic Statement of a Theory of the Curriculum,² adopted by the International Lesson Committee in December, 1926. It engaged in curriculum research, including the descriptions and analyses of the experience of the learner as basic projects, worked on suggested units for the new curriculum, and developed techniques of curriculum experimentation.

A critical study of the Theory of the Curriculum will show that the Sub-Committee of the International Lesson Committee did not intend to narrow its work to planning lesson courses in the then commonly accepted sense of that term. They spoke of a new and comprehensive

curriculum which was to direct and enrich the experience of the learner as a member of society, meeting "real life-situations, involving typical relations, functions, activities, and responsibilities." The educative experiences of the learner were to present a unity, a consistency which alone could foster the development of an integrated personality. The school of the church was "to set up in miniature an ideal Christian community in which the growing person increasingly participates."

Now these trends toward the broadening of the concept of the curriculum and the correlation of various types of educative enterprises in the program of the church were seen also in the work of other groups in the International Council. A Committee on Education was organized with the forming of the Council. It included in its membership representative educators and was to represent the Council in investigation, research, and the development of educational policies and programs. These trends were most pronounced in the activities of some of the sub-committees of the Committee on Education as they worked on their so-called "age-group programs." The Committee on Religious Education of Youth led the way with the cooperative development of materials for young people's leaders designed to guide them in the direction of an expanded and enriched program of Christian activities for youth in the churches.

The Sub-Committee on International Curriculum, reporting to the International Lesson Committee, was thought of as working on "curricula." Other committees, responsible to the Committee on Education, were at work on "programs" of religious education. The various committee groups worked quite independently of each other; each had its distinct personnel and traditions, and yet they were all under the same educational influences, stimulating each other in rethinking their specific functions, and eventually were to come closer together. When the work

1. *The International Curriculum Guide, Book One, "Principles and Objectives of Christian Education,"* International Council of Religious Education, 1932, p. 81.

2. "The Development of a Curriculum of Religious Education," *Research Service Bulletin No. 5*, International Council of Religious Education, 1928, p. 38 ff.; *Religious Education*, XXII:4, April, 1927, p. 414 ff.

later was unified, it was but natural to come to this conclusion: "By *program* the Central Committee (of the Educational Commission) means not only the materials of religious education but also methods, organization, and administration; and the terms *program* and *curriculum* should be thought of as synonymous."³ The forming of the Educational Commission during 1928 brought about a merger of the International Lesson Committee and the Committee on Education and made possible the development of an integrated program of Christian education through a unified cooperative agency. The work formerly carried on by the now merged committees became the concern of all. Some time later, the specific work on the Improved Uniform Lesson outlines was assigned to the new Committee on Improved Uniform Lessons; Group Graded Lesson outlines were to be the special responsibility of the Committee on Group Graded Lessons; but work on the new curriculum was to remain the responsibility of the Education Commission as such with its various committees, including the age-group committees, functional committees, and the lesson committees, making their special contributions.

In the meantime, the movement for the reconstruction of curricula revealed progress through the activities of various groups within the International Council and among the cooperating denominations. The outlines for the International Group Graded Lessons were first issued in 1925 by the International Lesson Committee. These outlines provided for the development of lessons graded as to departments of the church school. The Committee on Group Graded Lessons announced that the Group Graded Lessons were to be predominantly biblical, but that special efforts were being made to develop them in harmony with a pupil-centered theory of the curriculum.

In 1928, the Church School Closely Graded courses began to appear. They

represent the work of a group of cooperating editors in the Congregational, Methodist Episcopal, and Methodist Episcopal, South denominations. Because the International Lesson Committee had voted "that the present system of International Graded Lessons be not further revised by the Committee," these denominations planned a thoroughgoing rewriting of the entire system of graded lessons in the light of the newer curriculum principles. Another revision of the graded courses was undertaken cooperatively by several other denominations, including the Disciples of Christ, Northern Baptist Convention, Presbyterian U. S., Presbyterian U. S. A., and The United Church of Canada.

Largely because of these developments just sketched, the new Educational Commission of the International Council soon came to reconsider its primary functions in curriculum development. There were those who looked forward to the production of *the* International Curriculum of Religious Education under the auspices of the Council, but the work of the Council as related to curriculum materials for local church use by pupils had always taken the form of lesson outlines which were then edited by various denominational and independent editors. Moreover, it was clear that the newer curriculum principles threw considerable doubt on the wisdom of any proposal to build a single curriculum that should be adequate for all situations.

The Educational Commission, therefore, came to the deliberate decision that "the work of the International Council in the curriculum field is not primarily that of producing materials for use in local churches, but that of developing principles and procedures by which to guide the many curriculum-making enterprises now under way."⁴ The curriculum work of the International Council has since then centered in the development of the Interna-

3. *The International Curriculum Guide*, Book One, Op. cit., p. 85.

4. *The International Curriculum Guide*, Book One, Op. cit. pp. 85-86.

tional Curriculum Guide which is being created in accordance with this new policy.

The Guide represents the product of co-operative curriculum work on the part of the several committees of the Educational Commission under the guidance of the Council staff. There is a sharing on the part of all so that each cooperating denomination may use what it will in the construction of curricula in various forms and in giving guidance for curriculum developments in local churches. A statement of comprehensive objectives in Christian education was adopted by the Council in February, 1930. A revised and enlarged theory of the curriculum has been prepared. This and the statement of objectives are contained in Book One of the International Guide which contains also a prospectus of the entire curriculum guide project.

Book Two, *Christian Education of Children* and Book Three, *Christian Education of Youth* are also available in tentative editions. Book Four, *Christian Education of Adults* including a "Guide to Christian Education in Family Life and Parenthood" will be available presently in a tentative edition. Each of these age-group guides deals in its own way with studies of experiences, specific objectives, suggested methods and procedures, problems of organization, administration, and leadership, existing curriculum materials, needed units of guided experience, and suggested outlines of units. Other curriculum guide books under way are: Book Five, *The Training of Leaders for the Christian Program* which underlies the present reconstruction of the total co-operative leadership education program; Book Six, *Organisation and Administration of Christian Education* which contemplates the development of guidance materials for organizing the total work of the church as an educational enterprise; and Book Seven, *The Field Program*.

Underlying the total task of curriculum building through the International Curriculum Guide is the development of a

program of cooperative curriculum research. This involves the continued study of experiences, of problems of learning and of leadership, surveys of existing materials, the development of techniques of measurement and of curriculum experimentation. A series of reports on available curriculum materials and of abstracts of research studies and several specific investigations have met a distinct need in the work now under way.

The various tasks related to the International Curriculum Guide have resulted in making curriculum work even more a primary concern of the Educational Commission. The work of the Commission centering in the development of the Curriculum Guide is destined to influence a much larger constituency than any single International Curriculum of Religious Education could possibly have influenced. The adoption of the Curriculum Guide as basic to all curriculum work led naturally to the present restudy of the Improved Uniform Lesson System and its use, its relation to recent curriculum developments, and problems of future policy. Recent outlines prepared by the Committee on Group Graded Lessons are definitely based upon findings contained in the Curriculum Guide, particularly in relation to the experiences of the learner in certain areas of life and the various outlines of comprehensive and specific objectives. For the not distant future, this Committee plans the development of unified age-group programs in the young people's division as contrasted with simply a series of lessons.

Other committees of the Educational Commission have recently made the development of the International Curriculum Guide the center of their work as may be seen from the products of their labors in Book Two, Book Three, the forthcoming Book Four of the Guide, and other materials soon to find a more permanent form in the later books of the Curriculum Guide.

Curriculum Development

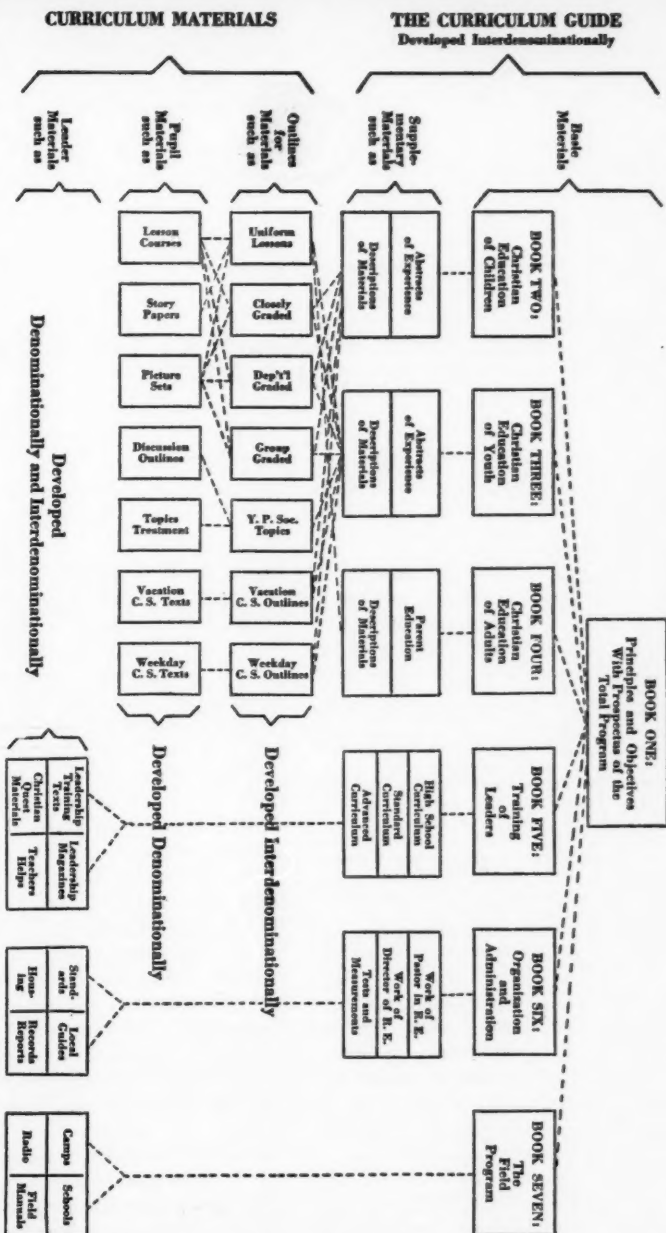


Chart showing the place of the International Curriculum Guide in relation to denominational and interdenominational curriculum projects. The International Curriculum Guide Book One, "Principles and Objectives of Christian Education," 1932, p. 6. Copyright by the International Council of Religious Education. Used by permission.



THE EDUCATIONAL PROGRAM OF THE FEDERAL COUNCIL OF CHURCHES

F. ERNEST JOHNSON

Executive Secretary, Federal Council of Churches of Christ in America

THE Federal Council of Churches is essentially an educational organization. It does not have administrative functions. Its purpose is defined by its constitution in terms of a five-fold aim:

To express the fellowship and catholic unity of the Christian Church.

To bring the Christian bodies of America into united service for Christ and the world.

To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

The resources of the Council for furthering these ends are limited, for the most part, to the preparation of educational instruments the use of which depends on the voluntary cooperation of various agencies. The Council maintains no churches, missions or field stations. It has practically no field staff. Indeed this lack has been the subject of serious criticism of the denominations composing the Council. Why, it is asked, do they not give it some administrative functions? To

be specific, it is suggested that the Council administer foreign missionary work, which, according to the Laymen's Report, is in need of administrative unification.

To make the Federal Council an administrative body, however, would completely change its character. At present, having only a modest budget to raise, owning no property, controlling no investments, it is vastly freer to conduct a liberal educational program than it would be should it become an administrative body.

This distinction will become clearer if one glances at the Council's organization. It embraces a Central Office and the following eight departments: Field (with primary attention to organizing and strengthening state and local federations), Evangelism, The Church and Social Service, Race Relations, International Justice and Goodwill, Relations with Churches Abroad, Research and Education, and Radio.

Four of these departments are operating in admittedly controversial fields. Their programs are such that they frequently challenge influential opposition and habitually cut across rooted prejudice. Not infrequently a position has been

taken that has alienated support and inspired active antagonism. Such risks are too great for an administrative body to take—or, to put it more realistically, they are so great that administrative bodies do not take them. Like individuals, organizations commonly develop an independence of action that is inversely proportional to their vested interests. In the case of the Federal Council, to be sure, a relatively conservative control is assured by the fact that the constituent bodies watch it closely and are keen about keeping it a responsible and representative agency. Nevertheless one has but to read the newly revised "Social Ideals of the Churches" to appreciate the fact that the elected representatives of church bodies when sitting in the capacity of members of a non-administrative inter-church body will endorse utterances that would stand small chance of adoption, save in the most forward-looking groups, by the denominational governing bodies acting in full consciousness of the effect of a vigorous Christian radicalism upon the income required for vast enterprises at home and abroad.

A question will arise at this point in many minds as to the validity of describing as "educational" a program that is built largely with reference to concrete social goals. Is not this propaganda rather than education? The position here taken is that the line between education and propaganda needs to be sharply drawn only when the latter is descriptive of a process that is essentially unsound. The distinction is an important phase of educational theory which the writer hopes to discuss more adequately later; for the present it must suffice to say that the Federal Council acts upon the theory that an ingenuous treatment of facts, without concealment or exaggeration, validates a frank declaration of social goals as part of an educational process. It is a mistake to suppose that educational validity is proportional to emotional detachment when the subject matter is in the realm of ethical values.

The nature and scope of the Federal Council's program is here sketched under the several administrative divisions.

THE CENTRAL OFFICE

Here the cooperative activities of constituent bodies are planned. Here the agenda of that large and extraordinary discussion group—the Executive Committee—are prepared. Here the *Federal Council Bulletin*, journal of Protestant cooperation in America, is edited. Here the Council's "releases" to the religious and the secular press are drawn up. And here the several departments referred to below are, as far as possible, coordinated.

THE FIELD DEPARTMENT

The Field Department is concerned with the extension of state and local church cooperation and the enrichment of the cooperative program. It promotes the organization of the Christian forces in state, county, city and village for greater effectiveness in their work. Religious education is one of the chief interests of the federations. The Department disseminates the recommendations and programs of the several departments of the Federal Council in order that these may be absorbed into the thought and worked out in the living of the people whom the churches reach.

The Field Department, in addition to its organizational task, undertakes to secure and train leaders and staff workers, and to equip pastors with a knowledge of the techniques as well as an appreciation of the values of interchurch cooperation. Courses and addresses are given in seminaries, colleges and training schools, and an attempt is being made to have similar training included in the prescribed work of the seminaries.

EVANGELISM

The Department of Evangelism endeavors to stimulate the churches to more earnest, constructive, and united evangelistic effort, to deepen the spiritual life within the churches and to guide men and women into Christian discipleship. Its

educational goal is a ministry trained in methods of "personal work" and evangelistic appeal. Conferences are held and Visitation Tours arranged. Literature is issued, such as the "Fellowship of Prayer," and the "Week of Prayer Topics," containing suggestive material for the use of pastors and church leaders. The radio sermons delivered by the Executive Secretary reach the entire area of the United States and most of Canada.

It will be said by some that the method of evangelism is commonly in contrast, rather than in harmony, with the method of education. The validity of this statement, however, depends on the nature of the particular program. In recent years, in Protestant evangelistic work, less stress is placed on the significance and efficacy of a *moment* of experience and more on the consistent and continued discipline of the spirit. Likewise, the unwholesome emphasis placed in the past on emotional pressure from without is being eliminated. The fact remains, however, that a rapprochement between Christian social education and what is called personal evangelism has still to be achieved. At the same time it can hardly be denied that the growing emphasis on "personal" as against mass efforts is in line with an increasingly recognized principle of education in its individual application.

SOCIAL SERVICE

From the beginning a major concern of the Department of the Church and Social Service has been to relate the Protestant churches to the problems of industry and to stimulate a concern among church people for the well-being of the great body of workers. In contacts with organized labor and with industrial management the Department is interpreting the Christian spirit and ethic and endeavoring to secure their expression in industrial action. For the last three years unemployment and the control of unemployment have overshadowed all other interests. Along with relief projects, the Department has been active in carrying on educational work

with reference to methods of relief and the prevention of unemployment. Information has been supplied to councils of churches on pending legislation for federal aid, public works, housing projects to rebuild slum areas, unemployment insurance, old age pensions, accident prevention, workmen's compensation, child labor and protection of women workers.

Industrial conferences are held in various localities with the cooperation of local councils of churches. The Industrial Secretary addresses church congregations, forums, labor meetings, conferences, clubs, colleges, seminaries, employers' and engineers' groups. Courses in Religion and Labor are given in schools for ministers, summer student conferences and local churches. In recent years the Department has distributed on an average 37,000 copies of its annual Labor Sunday Message. In connection with the annual convention of the American Federation of Labor the Department arranges for labor leaders to speak from the city pulpits.

The Department conducts the Church Conference of Social Work as an aid to the development of scientific methods of social work in the churches, and of understanding and cooperation between churches and social agencies. The Conference meets annually in connection with the meetings of the National Conference of Social Work.

The Committee on Marriage and the Home issues literature designed to emphasize the spiritual significance of the family and to promote education for home making. Material issued includes a statement on "Ideals of Love and Marriage," "The Moral Aspects of Birth Control" and "Intermarriage of Members of Different Christian Communions."

The Department has recently prepared a revision of "The Social Ideals of the Churches" which has been adopted by the Federal Council. This is perhaps the most potent single instrument which federated Protestantism has brought forth.

RACE RELATIONS

The Department of Race Relations gives primary place in its program to Negro-white relations because that is the outstanding race problem in this country. The development of a will to understanding and cooperation between the races is its objective. The theory is that cooperation toward common ends is a more fruitful socializing instrumentality than a frontal attack on evils—although such an attack is sometimes made. An attempt is made to increase, and to spread more widely, educational opportunities for Negroes. The Department cooperates in promoting study of economic conditions among Negro workers and of interracial attitudes, and gathers statistics regarding the treatment accorded Negroes accused of crime, with particular reference to lynching. Race Relations Sunday—the Sunday proximate to Lincoln's birthday—has been promoted in order to furnish occasions for friendly contact between racial groups. Educational publications of the Department include "Tomorrow in Race Relations," "Looking in on Ourselves," "Race Attitudes in Children," "For Better Race Relations," and "Enter the Mexican."

INTERNATIONAL JUSTICE

The Department of International Justice and Goodwill carries on an educational program for world cooperation and friendship among peoples. Popular discussion outlines are prepared for different age groups on such subjects as the reduction of arms, the consequences of war, and the instrumentalities of peace.

Four projects to develop World Friendship Among Children have been initiated and carried through, dramatizing for the children of America the lives and personalities of the children of Japan, Mexico, the Philippines and China, and providing personal contacts between them.

The Department opposes compulsory military training in colleges and all military training in high schools on the ground that it "tends to militarize the minds of our youth and conflicts with the

spirit and intent of the Peace Pact of Paris." It issues a worship service program for use in churches on Armistice Day. It promotes the observance of World Goodwill Sunday and cooperates with peace committees of the various Protestant denominations and city and state councils of churches.

RESEARCH AND EDUCATION

The events of the last three years have affected the work of the Department of Research and Education more perhaps than that of any other section of the Federal Council. The need for facts and valid judgments on social issues has been modified by the increase in sources of information and the widening range of reading on the part of church leaders. There is a greater demand for interpretation of facts and events. Moreover, the wide dissensus within the Council's constituency on many vital questions renders pronouncements less useful and makes it important that research, analysis, and interpretation be given greater emphasis. The chief medium for performance of this function is the weekly *Information Service*, in which current social issues, movements, legislative proposals, and researches are reported and interpreted. Special reports, in the form of monograph issues of *Information Service* or in pamphlet form, have been prepared on industrial controversies, agricultural problems, prohibition, motion pictures, public education, and issues in international relations. The controlling policy is to set forth facts and interpret them without any reference to organization policy or interest. The Department is now occupied with studies of the relation of church and state, issues arising in connection with the radio industry, the problem of credit control, and other less exacting matters. Study courses are prepared occasionally, the latest being a little book entitled "Our Economic Life in the Light of Christian Ideals," published for the Department by the Association Press. The field of adult education through the churches is now being explored with the expectation that in

the changed social order that seems to be ahead this function will be one of vastly increased proportions. Cooperative relations are maintained with the International Council of Religious Education.

RELATIONS WITH CHURCHES ABROAD

The Department of Relations with Churches Abroad, with which has been merged the American Section of the Universal Christian Council for Life and Work, seeks to develop a working unity among the churches of all nations. To this end it cooperates with churches of other lands in making possible an exchange of information, fellowship in planning work, and to some extent joint action. Its educational program is a two-edged instrument, interpreting American Christianity to the church people abroad and, again, interpreting those abroad to the churches of the United States.

RADIO

Radio broadcasting is furnishing a tremendous opportunity for Christian education which is only beginning to be explored. The Radio Department sponsors nonsectarian and nondenominational services conducted by recognized outstanding leaders of the several faiths. The facilities of the radio chains are furnished free and no compensation is paid to the clergymen who officiate. The cost of the musical programs is met by a comparatively small number of persons.

OTHER ACTIVITIES

Perhaps no feature of the Council's program in the last few years has broken as much new ground as the work of the Committee on Goodwill Between Jews and Christians. It has now been transferred to the National Conference of Jews and Christians, but the personnel and the close relationship with the Federal Council continue. The technique of interfaith conferences, aimed at increased mutual understanding, has been demonstrated in interesting and useful fashion.

An activity that is not widely known, because of the quiet way in which it is carried on is that of the Committee on Financial and Fiduciary Matters. Probably many who know that name suppose that it has to do with some organization interests. On the contrary, the Committee is conducting, under volunteer leadership, a program of education with reference to the disposition of wealth through trust funds or otherwise. It is concerned with the other half of stewardship. The number of those applying at present for help in giving away money makes a melancholy showing and no one can predict the demand for fiduciary advice in the years ahead. But this committee has been ploughing a much neglected field. Had it been cultivated earlier some mitigation of the present financial plight of organized religion and social endeavor might have been effected, as well as of the speculative madness through which we have passed.



RELIGIOUS DRAMA FOR YOUNG PEOPLE AND THE CHURCH SCHOOL

ISABEL KINNISON EDDY

President of the Religious Drama Council of New York City

THE value of any form of drama whether religious or secular is to be judged like all other forms of diversion in terms of the outcome in the thought, emotion and character of the participant. Does it really re-create? Does it stimulate thought and high ideals? Is it true to the nature of things or does it give a distorted and sordid picture of life? Does it amuse, relax, divert our attention momentarily from the pressing things of life, refueling us with more zest, courage and vigor? You cannot hold a mirror up to nature reflecting only the gutters and back streets of life and call it realism, neither can you hold it up to the sky reflecting only the perfect blue of the heaven and the fleecy whiteness of the clouds and expect to teach idealism. It must be a complete whole if it is to have value. Thus in evaluating drama we must have a standard by which to judge.

One of the most important things we have to do in our young peoples group is to try to develop these standards of judgment for the selection of the higher values in dramatic art. One does not insure innocence by maintaining ignorance of evil.

Taste and appreciation are the culmination of a long process of inter-action with other individuals and observations.

I should like to tell you of several drama and worship services that I considered excellent. The most perfect pattern of a worship service through drama that I have seen was given by a young peoples group at a Drama Festival recently held in New York.

The play which was used was "A Great Bell Ringing" by William G. Cummings, published in March in the *International Journal of Religious Education*. The play is ideal because of the truth it teaches, the beautiful language, the quietness with which it can be done, very little action, and the beautiful effects which can be achieved through various groupings of characters in the play. The mimeographed program read as follows.

Always we question Life!

What is Love?

What is Work?

What is Good and Evil?

What is Teaching?

What is Religion?

but only in the processes of our daily living do we find for ourselves the answer to these questions.

The Motive of our service is to interpret this truth.

As a medium, we use extracts from "The Prophet" by Kahlil Gibran, and later trace the course of this same truth operating through the lives of the characters of "A Great Bell Ringing", a play in three episodes by William G. Cummings.

* * * * *

Harp music began the service with the church in semi-darkness. The minister read a prologue or call to worship selected from the play and The Prophet. A duet was sung off stage and the curtains opened disclosing a scene of many people gathered about the central figure of the prophet. A plain blue drop was used as a background, all blue lights used on stage, except a baby white spot on the Prophet from directly over his head so that features were not discernible. The Prophet was in white, every one else in shades of blue, white and purple. The picture was one which immediately produced an atmosphere of worship and meditation.

A Reader, just outside of the picture, interpreted the scene and from among the crowd of people came the five characters who were later seen in the play. Each in turn asked the questions concerning love, work, religion, teaching, good and evil, which the Prophet answered in the beautiful words of Gibran. Later these same characters were to find the answers to the same questions for themselves in the working out of life situations in the play.

This prologue took about fifteen minutes. An interlude of music for eight minutes with house lights remaining off and the curtains opened for the play. They remained open until the end of the play, scenes being indicated by blackouts and ten second intervals. Curtains closing and opening disturb the attitude of worship. At the close of the play, the curtain closed, the harpist played, the soloist sang the last four bars of the opening song, a benediction written by the dramatic director was pronounced by the minister, and the house lights turned on.

There was a hush, no applause, and the approximately four hundred people

in the auditorium left in the attitude of having been to church. One woman remarked that very few sermons had the effect that this dramatic service of worship had had upon her. No one praised an individual actor although part of the success had been due to the depth of understanding each actor had for his part. The director of the play was asked during the afternoon before the play who his leading lady was, and he replied "There are no leading ladies in a worship service." Part of the success too was due to the worshipful manner in which the play was directed. From the beginning it was a service of worship for each individual young person. The value of such an experience cannot be estimated. Truly we must realize in the words of Dr. Harry Emerson Fosdick, that "We cannot leave to the monopoly of secularism an agency of beauty so able to serve the spiritual life as drama."

For the following material describing how drama is used in the curriculum of the church School at Riverside Church the writer is indebted to Marion Wetzel Edwards.

PRIMARY—JACOB RIIS PROJECT.

In a third grade primary class the children had been learning about people who can't have a great many things in life that are necessary for healthful, happy living. Their teacher told them about people who lived in tenements, had hardly any sunshine and fresh air, were cramped together in small quarters, and had no places for boys and girls to play. Then she told them the story of Jacob Riis who came to this country when he was young, and learned how some of the citizens had to live in the crowded city of New York. He wanted to see them have a chance to live decently, and decided to help them as much as he could. The children were enthusiastic about the story of this "helper," and wanted to make a play about how he helped other people. Following the story they acted out impromptu scenes and the teacher wrote

down their vivid dramatization, (in short hand, I believe) scene by scene. Their conversation was unusually clear cut, and to the point, especially on the part of the boy who was chosen for Jacob Riis, who had a fine imagination and an intelligent vocabulary. He had plenty of poise for the part.

Their play developed into four Scenes or Acts. It began with a family of Hallows who were looking at a newspaper which showed pictures of the slums which Jacob Riis had photographed and written about in order to get them before the public. In scene two, Mr. Halloway calls on Jacob Riis, expressing his interest in the project. Jacob Riis shows him more pictures, and talks enthusiastically of what can be done to improve the conditions. In scene three they go together on a tour of inspection and Jacob Riis shows Mr. Halloway the awful living conditions in the certain tenement district which he plans to improve. Scene four shows the same spot, after it has been developed into a park, where the children can play, and Jacob Riis proudly points to the fine new buildings across the park, where the people can have light and air, and plenty of room. The children were taken on a tour of inspection of their own, seeing the place that Jacob Riis had helped to improve by working to show the public what could be done with a bad spot, and seeing other slum districts that should have the same treatment. From this trip they made, with the guidance of an artist friend, their own graphic scenery, painting a scene of old tenement houses, packed together, and fronted by a street filled with push carts and ash cans, and also a back drop for the last scene, showing the hedge of the new park, and respectable tenements in the distance.

Of course, Jacob Riis became a hero to the children in the class, and what he did was talked of for a long time. The members of the class were thoroughly delighted with their play, and so were the rest of the primary department. The story of Jacob Riis became very familiar

to the other classes and led to further projects on "helpers."

The play was their own idea, all the dialogue was their own, the suggestions for the scenes were theirs. They lived it thoroughly and exhaustively, before and for a long time after the performance of the play.

JUNIOR HIGH—"THE SEARCHERS" USED WITH STUDY ON CODES OF CONDUCT.

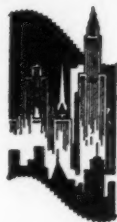
The Junior High department takes in general the study of "ethical living" as revealed in "codes of conduct." A sixth grade class had read the story of "The Searchers" an old Norwegian legend, showing how three boys with equal chances of fortune took different ways to try to get it. The King of the country gives to every boy who comes to the castle an iron box or chest. Each boy must find a way to open his chest. The story follows the methods of these friends: One boy spends his life borrowing keys to try to open his box; the second tries to pound or break his box open; and the third seeks the advice of the old locksmith of the town who helps him learn how to make a key which will fit his box. After a long series of mistakes and repeated attempts the perseverance of the boy is rewarded, and his box opens, he finds wealth in gold and a note from the King promising him a royal position in his service. The story was used symbolically of course in class discussion, jumping from the legendary characters to people in real life who use much the same methods to achieve their desires in life. After they had used the story as discussion material, they decided it would be good material for a play and planned their scenes in class work. Different members were chosen to write the scenes, and competed in writing, the best scenes being used and put together with a little help for the final play. The talents of two boys who were the class artists were used in designing and making scenery for several scenes, and they spent hours on perfecting armor for the castles and anvils, etc., for the locksmith's shop. It

helped the group to have a unified feeling of work in the production. The characters were chosen by the group themselves and their thought in planning the scenes and writing the dialogue brought out good work in cooperative effort. The dramatization, of course, intensified their thought along the lines of conduct codes, since the development of the characters demanded also the development of thought for their actions in different forms of conduct. It was their play, and in every rehearsal the boys and girls taking part realized how they kept looking for the right lines to "point" the theme of the play. Simple as it was, it was an obvious theme, they were not capable of bringing out the point subtly, but worked hard to make it realistic and develop each character as he should be seen in the related whole.

SENIOR HIGH—SENIOR HIGH CLASS OF
SOPHOMORES—"JOB"

In studying certain characters of the old Testament in the curriculum of Bible study—the teacher of this class led up to Job and his philosophy of life. She brought up the question of a possible dramatization, for a worship service, of part of the Book of Job, and with a group of four boys worked through the whole book to find the best material to use for a twenty minute dramatization

which would work into a half hour worship service. They wanted to find the "high points" of the conversation between Job and those who tried to undermine Job's convictions of a righteous and just God. They did not turn to any published play dealing with the Book of Job although they knew they were easily within reach, but pieced together their own dialogue bringing out concisely Job's philosophy in a condensed version of the long conversations and monologues found in the Scriptures. They worked, not toward a dramatic setting for the stage, but for a chance presentation, limiting the theatricals, etc. to costumes and make-up. The development of the characters and their thought attitudes were their chief concern, and when they were ready to rehearse it in dramatic form they found that memorizing the Scriptures was treading familiar ground. Needless to say, this experience became more than a passing acquaintance with the literature of the Bible, and the philosophy of Job and his antagonists in thought became a vital experience which they could not have gained as thoroughly in the production of a play on the same theme. The interpretation of this part of the Scriptures was a personal thing and grew through a knowledge of the Book which they had studied extensively.



"A SINGING CHURCH"

WINNIE PLUMMER

Director Weekday Church Schools, Ramsey County Sunday School Association

ON one rainy Sunday afternoon more than 4000 people of all denominations filled to capacity the Municipal Auditorium in St. Paul to join in singing some of the great hymns of the Christian church. Those who made no particular effort to arrive early in order to obtain parquet seats found themselves relegated to the last rows of the balcony. Each person was given a complete copy of the sixteen page service to be used by the congregation. There were no tickets, no charge, and no collection.

The service was divided into four parts: "Songs of Praise Among the Ancient Hebrews," "Songs of Praise for Jesus Christ, Our Saviour," "Songs of Praise in the Christian Church," and "Songs of Praise for Our Day."

A narrator traced with fervid appreciation, both in Scripture and in blank verse, the development of the great hymns of Christendom which have been born

out of struggle and affliction. The audience responded wholeheartedly from time to time with Scripture or song under the leadership of a director of sacred music.

All the men rose and sang the clarion calls of Christ's church; the women sang hymns of faith. A chorus of ten church choirs sang the "Hallelujah" from "The Messiah." A large Negro chorus, gathered from all the colored church choirs in the city, sang, "Go Down, Moses; Tell Old Pharaoh to Let My People Go." A thousand children, seated on the stage, sang the great hymns of childhood, "I Think When I Read That Sweet Story of Old," and "Beautiful Saviour, King of Creation." A young people's chorus in the gallery sang, "Faith of Our Fathers, Living Still."

An excellent leader of community singing, one who appreciated the strength and beauty of words and music, led the audience throughout the service as they sang

one after another of these hymns of Christian courage. The organist gave himself without display to the instrumental interpretation of the hymns in harmony with the song director. At the close of the service came a bit of pageantry done with complete reverence and sincerity. It symbolized the consecration of the childhood, youth, and manhood and womanhood of the church to Christ at the foot of the old rugged cross. The cross had stood before the audience throughout the service as a symbol of the reality and ruggedness of the faith of centuries.

To an observer,—one should say to a participant, for there were no observers—the service, though made up of so many elements and guided by such apparently varied leadership, progressed steadily and surely to a climax with a constantly rising tide of emotion. It moved with a smoothness which was the more remarkable because of the diversity of leadership: an organist from a Lutheran church, a narrator from an Evangelical communion, a Methodist song leader at the front of the platform, the director of an interdenominational colored chorus at the right front of the parquet, another director, a Lutheran, with church choirs in the balcony, a leader of the children's chorus culled from the interdenominational weekday church schools of the city conducting back stage, and a mixed audi-

ence which had never before sung together—and yet all were caught up into a spirit of courage, of unity, and of praise to God.

One minister wrote after the service was over: "Not only was it a splendid demonstration of co-operation, but it put across a great spiritual message. I have been to a great many revival services where I was not moved as I was yesterday. Furthermore, it has given inspiration to a great many local congregations to attempt on a small scale and in their own way the magnificent thing which was done yesterday." In St. Paul the service was rightly called, "A Singing Church."

Perhaps the success of such a service depends in some measure upon the time and place. But the spirit of courage and unity might undoubtedly be achieved in any community where the same kind of free and joyful leadership would dedicate itself to such a task.

A multitude of God's people uniting their voices in reading and singing God's praise, Christian cities everywhere gathered together keeping holy-day—would do much to revive the hope of all Christians and would tell those who are outside the church that God's people still have a message of courage and joy, "good news" with which to meet the present crisis.





BOOK REVIEWS

Reflections On The End Of An Era. By REINHOLD NIEBUHR. New York: Charles Scribner's Sons, 1934. Pp. 302.

In these trenchant "tracts of the times" (as the author calls them), the attempt is made to face the problems of a "confused generation which faces the disintegration of a social system and the task of building a new one." It is Doctor Niebuhr's opinion that "adequate spiritual guidance can come only through a more radical political orientation and more conservative religious convictions."

Throughout the book he reiterates the conviction expressed in his earlier work, *Moral Man and Immoral Society*, that though the individual may succeed to some degree in curbing his egoistic desires, his group life is governed almost entirely by predatory impulses. "Man's collective life and corporate actions provide both a reservoir in which the individual may pour his altruistic purposes and a spring for the stream of dark and turgid passions which outrage the finer sensibilities of the human spirit" (210). In the light of the grave injustices wrought by the predatory actions of groups, what policy should be followed?

The ascetic, conscious of the wide cleavage between the achievements and the ideals of a society, flees from the task of changing the present order only to become a parasite on the "sins of those who continue to assume responsibility for the larger relations of life" (267). His endeavor to abjure egoism is self-defeating, for it involves the soul in greater and greater preoccupation with the self.

Classical religion also takes account of the desperate evil within the heart of man. It makes its peace with an evil political life by a compromise, waiting for a great act of God to bring order out of chaos, and meanwhile obeying the leaders of the state who are ordained by God to prevent the greater evils of anarchy and disorder.

But Doctor Niebuhr's chief concern is with a liberalism which is ineffectual in correcting the wrongs within a social system

because of its inadequate view of human nature. Liberalism has the naive faith that groups will follow the course which reason demonstrates to be in their own interest. It does not realize that the mighty do not give up their seats because they are persuaded to do so by the wise. "The liberal faith that rational and moral attitudes can alone create political tendencies, springs from a lack of understanding for the power and persistence of natural impulses in social life" (178). His rationalistic approach has tricked the liberal into grossly overestimating the power of reason in guiding group action. He has not taken sufficient account of "man-as-nature" as over against "man-as-spirit."

The political radical, on the other hand, seeks to be more realistic. He sees that "the mighty are cast from their seats and those of low degree are exalted when the evils of the mighty have reached proportions great enough to excite the spirit of resistance among the lowly" (139). He sees that when one group is wresting power unjustly held by another group, "judgment upon evil cannot be executed without stiffening the spirit of justice with an alloy of the spirit of vengeance" (139). While not accepting the Marxian dialectic as the inevitable logic of history, he does state that an adequate radical political policy must be Marxian in the essentials of political strategy (177).

While Doctor Niebuhr has little hope for the liberal approach in giving guidance at the end of an era, he is not blind to many of its values. He sees that "the longer democratic methods of arbitration hold out, the more will society be spared unnecessary conflict and chaos" (157). And though he espouses the radical method of coercion, he is not blind to the perils of such vindictive action. He therefore makes vivid the problems involved in choosing between a liberalism which is slow and often ineffective, and a radicalism which is swift, but which destroys much good with the evil it seeks to remove.

One is bound to ask whether there is not a likeness between the perfectionism of class-

ical Christianity, which resulted in utter defeatism with respect to changing the present political order, and the perfectionism of the radical, which results in impatience with all methods which do not quickly right the wrongs of political life and which turns to the more drastic methods of violence. "Something valuable must always be lost when barbarians destroy a civilization"—(141). Those who find themselves a part of an exploited group must realize how relatively ineffectual are the methods of education and moral suasion in gaining their rights, and yet how dangerous to the highest values they cherish are the ways of coercion and vengeance.

What shall be the attitude of the relatively disinterested people in every struggle for power between groups? "It is very important even in a period in which the political struggle is very obviously a contest of power, that the rational capacity to comprehend a total situation should be extended." There is a distinct advantage in having neutral groups who view the contest from all sides. Times may come when disinterestedness may become interestedness,—times when those who view the situation as a whole feel compelled to take the side of an exploited class. But still the question must always be faced as to whether one helps most by wielding a whip of cords or by going to a cross.

Every reader of these chapters will feel greatly in Doctor Niebuhr's debt for his lucid comments on the contemporary scene, as well as for the clear statement of possibilities of action for all who would do their part well at the end of an era.—*Rolland W. Schloerb*



The Contribution of Religion to Social Work. By REINHOLD NIEBUHR. New York: Columbia University Press, 1932.

Any book that links religion to social work, especially to the worker in the field, must be welcome. Too often has the whole concept of relief and reconstruction of the social order been based on non-religious ideology. Professor Niebuhr's book is therefore a welcome addition to the meager literature of its kind—meager, at least from the point of view of being written by a religionist. Social work has its practical and ideological origin in religion. The latter also has sanctioned and motivated efforts at remedying man's deplorable social state. The author criticizes both religion and social work, the former for not having a large social program that will transform

society into a blessed community, instead of being content with the patchwork of healing the sick and rebuilding the unfortunate, the latter because it has so rarely taken religion and what it can give into its purview. Religion must champion social justice rather than philanthropy and social work must sound the depths of human spirituality. The addresses, The Forbes Lectures for 1930 were given at the New York School for Social Work and are characterized by the author's keen thinking as well as his Christian proletarian view of life. They are rich in content and extremely stimulating.—*Felix A. Levy*



Molders of the American Mind. By NORMAN WOELFEL. New York: Columbia University Press, 1933. Pp. 244.

This book is written for the purpose of stirring up controversial discussion. The author has taken the writings since 1925 of seventeen educators in order to determine whether they are hindering or furthering the cause of education. The educators the author brings to his court of judgment are, he says, the ones who have most influenced his own professional thinking. Hence his selection is arbitrary. The seventeen are: John Dewey, H. H. Horne, H. C. Morrison, W. C. Bagley, E. P. Cubberley, T. H. Briggs, R. L. Finney, C. H. Judd, D. Snedden, E. L. Thorndike, E. Horn, W. W. Charters, F. Bobbitt, G. F. Counts, Harold Rugg, B. H. Bode, W. H. Kilpatrick.

The yardstick the author uses for measuring these men is likewise arbitrarily selected. This yardstick is based almost entirely upon two questions—do the authors favor or fall in line with the traditional approach in Christianity and in the capitalistic order or do they favor the movements for social reconstruction and the progressive type of teaching?

In Section I, the author discusses "Factors in the Decline of the Christian Tradition," "Factors in the Decline of the Business Regime," "The Beginnings of Cultural Distinction and Independence in America," "Resources for Social Reconstruction," and "Bearings of the Contemporary Social Background upon Organized Education." In these discussions he calls attention to the disintegration of one set of traditions, that of Christianity and capitalism, and the emergence of a new tradition more adaptable to social needs. Mr. Woelfel does not attempt to give a complete analysis of these but gives certain samplings which he believes illustrate what is really happening.

The author finds that Christianity and cap-

italism are the foci around which conservatism is organized. Christianity is conceived by the author in terms of creeds and dogmas of by-gone ages and organized in the present procedures of the church (see page 165). Christianity, he says, was formerly accepted "as a matter of course," and "the church was a dominant and necessary institution; its meaning and significance. . . were never inquired into." Christianity, he holds, was formerly accepted without question but this is no longer true. On the contrary, he holds, "everybody today is troubled about ideals, and there seems to be a profound disturbance of inner complacency in the American spirit. Something appears to have snapped among the forces which bound the people together into a nation of stable ideals and institutions. The triumphs of a glittering material advance are not matched by a satisfied national soul. Modern life no longer operates under any real guidance or supervision of the Christian church. There are more churches than ever but they carry on in an isolated sphere. . . . Where in the intricacies of business, financial and industrial activities is there a sign that man has a religious nature?" (p. 6).

This is a very stimulating book. The author's own recommendations for the future of education, with which he closes the book, are challenging. He believes the school must be freed from many influences that now throttle it and that teachers are destined to take a much larger place in the determining of the direction of our social order. Any one interested in trying to discover himself in the present whirl of educational circumstances should certainly read this book.—J. M. Artman



Americanization Through Education. By L. S. MINCKLEY. Boston: The Christopher Publishing House, 1932. Pp. 107.

This monograph is an interesting little volume. As the title indicates, the book describes a plan for Americanization through education.

According to the information on the jacket, the unusual value of Mr. Minckley's book lies in the fact that it is a record of a definite plan worked out during seven years in a definite locality and that the last chapter of the book was written some seven years after the work was completed, giving the results of this plan in the lives and achievement of the individual directly affected.

The situs of the experiment, Frontenac, is located four miles from the Missouri state line. The federal census of 1910 gave this

town a population of 3,397. Twenty-one different nationalities were represented in the population. Only 12.6 per cent of the people were born of American parents. With these people Mr. Minckley worked out his experiment in *Americanization Through Education* in the public schools.

The book is replete with interesting anecdotes and is full of evidence that the author conducted a very worthwhile experiment with his students and their parents. The school was divided into four departments known as the Primary, Intermediate, Junior High School, and Senior High School. One interesting feature of the experiment was the fact that in the primary and intermediate departments the pupils had the same teacher for three consecutive years. This method, often employed in Sunday school classes, seems to have worked very well in this school system.

Another noteworthy feature of this school organization was the "help" teacher or "remedial" teacher. Much attention was given to individual differences. The most significant fact of the experiment is that it was worked out in a "foreign" community. Teachers in public schools will learn much from this book relative to teaching in communities heavy laden with a "foreign" element.

The presentation of this book, while interesting, is far from scholarly. The diction in most of the book is of an inferior quality. Some of the sentence structure is so bungling that the reader is bewildered.

Several elements in the mechanical features of the book could have been improved. For example, on page thirteen, one finds a chart of the twenty-one nationalities in the town of Frontenac. The diagram is not accurately made. The chart on page fifty-three could have been placed on the preceding page. The heading is omitted from page seventy-three giving the idea that instruction in history and civics belonged to the activities of the Y. M. C. A.

Obvious exaggerations such as the following can perhaps be excused because of the author's enthusiasm for his experiment:

"What loyalty! No such loyalty on the face of the earth as that of the senior class of this high school where individual aid has been their motto."

Parts of the course of study and some of the methods used in this high school nearly twenty years ago lag considerably behind progressive practice today.

It is difficult to determine the exact dates of this seven year experiment; it appears that the work was carried on from 1913 to 1918.

Among the interesting portions of the book are the following:

"No doors or desks are locked in the building save the ones required by the department holding the apparatus. This is explained to the students. 'To be good citizens we must do according to law.'

"Individual instruction knows no lash. It bends in intelligent sympathy to the real difficulty, puts courage into the despairing soul, arranges a sequence of efforts and gradually calls forth, or builds up victorious independence."

Among the sections most pertinent to religious education are the following:

"The aim and goal of education and religion are virtually the same. The basis of true education is religion, and any effort to make education independent of religion narrows its scope, aim, and goal."

"The goal of religious education for the individual is the completely socialized will, expressed in a life that is sharing increasingly in the knowledge and work of an eternal society, and in the joy of human and divine companionship. In a word world citizenship. The goal of religious education for society in the reorganization of institutions and enterprises in such a way as to provide for all individuals the stimulus of the religious heritage of the race and equal opportunities for health, education, work, play and worship—in a word world-brotherhood."

Despite its crude, ungrammatical and jerky style, *Americanization Through Education* is interesting and significant. The reader is impressed with the sincerity and earnestness of Mr. Minckley in this educational experiment.—*Chris A. De Young*



American General Education. By ANDREW FLEMING WEST. Princeton, New Jersey: Princeton University Press, 1932. Pp. 76.

American general education is in need of a new and better integration. In his short book of seventy-six pages, Doctor West, formerly Dean of the Graduate School at Princeton University, presents several matters of prime importance in any plans for changing or improving general education in America. This scholarly little volume is divided into three parts.

Part I, Preliminary: In his discussion of educational administration, Doctor West says that the management of our private schools, colleges, and universities has been more acceptable than that of public school institutions. He points out that we have no national administration to unify our educa-

tion as in France and Germany. Political interference is said to be the chief danger in state universities, and sectarian intolerance the main obstacle in small private colleges. In writing of state administration of public schools, Doctor West quotes to the effect that twenty-four of the forty-eight state superintendents are really competent—a few of them highly so; the other twenty-four are less competent—some of them even incompetent. This review of state administrators "was not a very encouraging showing."

There is increasing agreement with Doctor West's viewpoint in regard to the importance of preliminary *general* education as a basis for vocational education:

"Practical results seem to prove that the fuller the preliminary general education, the better the success in vocational education. In fact many persons seem to do better in the earlier industrial vocations on the basis of general education alone."

Part II, The Plan of Studies: Of the curriculum of our schools, Doctor West says that much which now encumbers our secondary and college plans of study should be discarded. Students do not need more, but fewer studies, all valuable, and more study.

A portion of this compact book is devoted to caustic comments on the confusion of the curriculum in secondary schools. For example,

"Here we enter the largest area of present-day indecision and confusion. It is more prevalent in the public than in the private secondary schools. It is the one most important discouraging situation in our whole education."

The main cause for this confusion, according to the author, is the failure to organize the increasing number of studies on the basis of their educational nature and rational relation. He argues for a very few plans of study consisting mostly of prescribed courses and only incidentally of the elective variation. Then, says he, disorder and confusion will be replaced by order and clearness.

The secondary subjects are discussed under the headings "Humanities," "Science," and "Accessory Subjects." Under the sub-caption "Language and Literature," Doctor West shows himself to be a real classicist, one who over-emphasizes the value of languages, such as Greek and Latin. He would offer encouraging opportunity in our high schools for those students who desire to take Greek. "In the all-round program, one of the two required languages should be Latin If it (Latin) is omitted as a requirement, there is no other existing study, excepting Greek, which could replace

it and measurably fulfill its functions." In discussing history in the high schools, Doctor West quotes Mr. Bryce to this effect: "Ancient history is a key to all history." Many high schools, however, are now giving up ancient history as a separate high school subject. Doctor West is a great advocate of many *required* subjects, among them, Algebra and Plane Geometry.

In connection with higher education, Doctor West recommends that the number of students in universities and colleges be limited to a thousand, or at the very utmost, two thousand students. Those who are ambitious for mergers of large universities may well ponder over this recommendation. As to prescribed and elective studies in the college, the author advocates the Harvard arrangement. The students should also be permitted to study for honors which will consist of three grades—Honors, High Honors, and Highest Honors.

Fundamentally sound is the philosophy of Doctor West in regard to the need for general liberal education in higher education:

"A great advance can be made by starting the four-year university courses in engineering and architecture after two years of college liberal education have been completed."

Doctor West, as former dean of the Graduate School of Princeton, says the following in regard to the function of the graduate school:

"The strictly organized graduate school of liberal studies ought to be and might be the most powerful stabilizing and elevating influence in our entire graduate education. It is the keeper of the universal standards of knowledge. Today it falls short of this, though at times it reveals its real power."

Part III, The Teaching: Doctor West advocates an increased percentage of men teachers for the secondary school. He takes up the favorite pastime of criticizing schools and colleges of education. About the only education course for which he has any respect is a general course in history of education. The training of teachers is discussed vaguely. Doctor West's arguments against professional training in education are not convincing. He does make the sound recommendation that teachers be required to undergo a preliminary test year of actual teaching as in the German "Probejahr." Many teachers in city schools will agree with the dictum of the author that there should be less political interference in the conduct of education. In the

proportion that Doctor West eulogizes languages and the graduate schools of liberal studies, in that same degree does he deprecate the work of professional schools of education.

In conclusion, this small book is an interesting volume, primarily intended to serve as an overview of the present conditions and needs in general education. The presentation is scholarly, well organized, and stimulating. The format is pleasing; the line length and size of type are very satisfactory. The format, the price of the book (\$1.00), and the contents are three arguments why laymen and educators will wish to read this book.—Chris A. DeYoung



RECENT RELIGIOUS LITERATURE

What Men Are Asking. By HENRY SLOANE COFFIN. Nashville: Cokesbury Press, 1933.

Hebrew Literary Genius. By DUNCAN BLACK MACDONALD. Princeton: Princeton University Press, 1933.

Israel. By ADOLPH LODS (trans. Hooks). New York: Knopf, 1933.

II Esdras. Edited by W. O. E. OESTERLEY. Methuen, London, 1933.

Secret of the Saints. By SIR HENRY S. LUNN. New York: Macmillan, 1933.

From Faith to Faith. By W. E. ORCHARD. New York: Harper & Bros., 1933.

John Henry Newman. By J. ELLIOTT ROSS. New York: Norton, 1933.

In the past few weeks several letters have come to me asking for assistance in reading. Each letter made a distinct inquiry. Here is one from a Superintendent of Schools who has been asked to teach a men's Bible class; another is from a high school teacher who has been called upon to teach Biblical Literature in addition to Latin and Ancient History. She "had courses" in the two latter but attended a tax supported school which offered no courses in Biblical Literature. Another letter comes from a physician who wants to know the best books dealing with St. Paul's attempt to reconcile Hebrew thought with Greek. Another is from a young man who confesses that he is "all mixed up and doesn't know what to believe."

Let us begin with the last letter. This is the most typical. In this brief review I shall not attempt any detailed bibliography, merely some of the most important and the most recent. Several such inquirers have begun to read the Cole Lectures for 1933 by

President Henry Sloane Coffin, *What Men Are Asking*. Perhaps no man in America is more conscious of these eternal questions than Doctor Coffin. Look for a moment at his subjects: *Of what use is Religion? Can we know God? The authority of Jesus*. Just what my correspondents ask. If I should begin to quote from this book, I should not know where to stop. It begins with the man in his everyday search and leaves him a different man.

I send another group of inquirers to *The Hebrew Literary Genius*. This is an introduction to the Old Testament, but quite unlike the average introduction. Some historical perspective is necessary for its ready appreciation. This book makes clear the relationship between Arabic and Hebrew literature and "philosophy"—for Doctor Macdonald maintains against all comers that the Hebrews had philosophical minds. "Such a study is made difficult by the prevailing prejudice that the Hebrews had no philosophy. . . ." The author is one of the world's foremost Arabists, and every word has the authority of the scholar behind it.

Right here I want to recommend *Israel* by Adolph Lods of the Sorbonne. This book carries on the story by rewriting the early civilization of the Old Testament people in the light of archaeology. Nobody can understand the Old Testament without the help of the archaeologists. Professor Lods' *Israel* is indispensable.

Another question constantly asked concerns the books between the Old and New Testament. One of the most important bits of this great body of neglected literature is II Esdras (the Ezra Apocalypse). The Westminster Commentary Series has just produced the best discussion of this work in English by W. O. E. Oesterley of the University of London. It is difficult to know how one can adequately appreciate the New Testament without knowing the origin of such doctrinal ideas as grace, salvation from sin, and the whole background of the New Testament eschatology. All these find expression and explanation in this excellent commentary.

Perhaps the most constant query concerns prayer and meditation. I am recommending to everybody a little book, *The Secret of the Saints*, by Sir Henry S. Lunn. Here one finds himself in devotion beside St. Augustine, St. Francis, St. Ignatius Loyola, William Law, and all the rest of the great souls. It is veritably a Communion of Saints. This book gives one a mental and moral bath. It is both a tonic and an inspiration. And how much we need this in our topsy-turvy world. This is the perfect companion for

Lent, but when once begun Lent lasts for more than forty days.

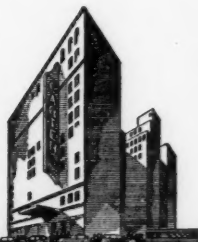
This is supremely the age of biography. Men everywhere are trying to find an answer to their puzzles in the careers of their successful fellows. Two recent biographies ought to be read together: *From Faith to Faith*, by W. E. Orchard, and *John Henry Newman*, by J. Elliott Ross. The apologia of Orchard is the story of a restless soul. One wonders whether he has found peace at last. Three years ago I had the great pleasure of attending high mass in King's Weigh House Church with Doctor Orchard as celebrant. He was then a Congregationalist. But such a Congregationalist! He combined the rituals of all branches of historic Christianity. His church was crowded by the curious, many of them wondering Americans. But when he changed his vestments and began to preach one felt he was suddenly face to face with Chrysostom. Ordained originally to the Presbyterian ministry, Doctor Orchard has tried one body after another only to end in the contemplation of God in a monastery. Perhaps he is typical of much in our present-day life. Most men and women are tired and exhausted. Why not seek peace in contemplation and cease trying to solve the unsolvable?

My friend, Father Ross, has given us after years of patient study and sympathetic understanding the best biography of John Henry Newman in existence. Thoroughly familiar with all the sources, and with Protestants as well as with Catholics, he has given us more than a record of facts; he has given us an interpretation. Here one feels what it means to be disillusioned. Newman cannot be compared to Orchard. Yet they began with the same purpose: to take the religion of the New Testament seriously.—
Charles A. Hawley



Independent Young Thinkers. By W. RYLAND BOORMAN and JAMES M. JOHNSTON. Boston: The Christopher Publishing House. 1933. Pp. 171.

The authors have attempted to record in some logical sequence what presumably took place in a series of informal discussions by a group of older boys on many problems arising in their contacts with life. It really constitutes a conversational orientation in philosophy for young people very delightfully and entertainingly presented. The setting for the discussions is dramatized to give apparent coherence to the various ideas as they were presented by the members. The discussion leader takes on wisdom and



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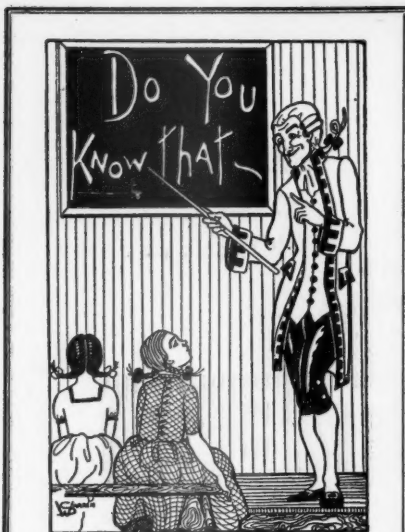
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maturity in the guise of a doctor somewhat after the manner of the doctor in Herrick's *The Master of the Inn*. He sometimes talks too much as most discussion leaders are wont to do and settles many questions too readily with an aura of authority which is not warranted from a philosophical viewpoint. His philosophy is a little shaky particularly when he makes Democritus the father of *idealism*.

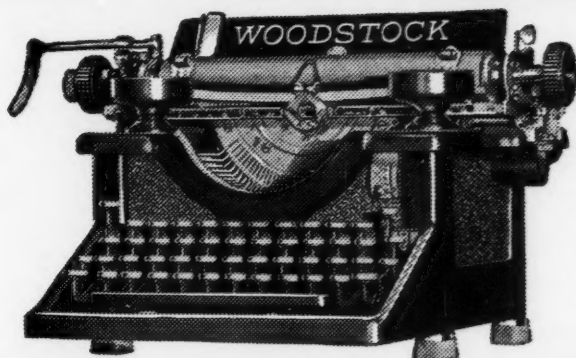
The most interesting feature of the book is the natural way in which subtle changes in philosophy occurred in most of the boys without their being too conscious about it. Many more discussions must have taken place and much more time elapsed to achieve this result than is intimated in the book. Its smoothness will be misleading to those who expect quick returns. The contributions from the boys indicate more maturity than is evidenced by even advanced high school students. It is more nearly on a college level which conclusion seems to be justified by the statement in the Preface to the effect that the search started five years ago with older high school boys. Editing and compiling, of course, unquestionably matured the discussion at many points.

Brief appraisals by two college seniors may be of interest to those who may wish to circulate the book among young people. Kenneth Little has this to say, "It is fine. In clear and easily understandable terms, it expresses the essence of a philosophy that is as modern as it is beautiful, as rational as it is hopeful. If our school system could lead pupils toward the attitude of mind portrayed in this book it could be justly termed educational. To me personally the book is a crystallization of the outlook on life which I have gradually been developing the past two years."

Miss Rosamond Sinclair writes, "While the book may not be excellently written, it nevertheless gives us in an interesting manner the work that can be done to stimulate thinking. It would be vastly encouraging to anyone thinking of going into leadership work. But always remembering that the vast majority of high school students, like the race generally, is too concerned with other things to enjoy a discussion group."

All in all the book is a distinct contribution to the growing literature dealing with youth. There is too much of adult guidance to attribute to it much if any tinge of youthful creation. It does reveal spontaneity and continuance of interest which is indicative that a wise and patient teacher was at the helm to steer the discussion. After all, the success of such a group probably depends

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more upon the type of leader than it does on the group itself. Close bonds of friendship in this case added the little something which made this a mutual search for truth rather than an ordinary discussion group.—*David E. Sonquist*



Early Episcopal Sunday Schools. By CLIFTON H. BREWER. Milwaukee: Morehouse Publishing Co., 1933. Pp. 163.

The book concerns itself with the period 1814 to 1865. It portrays the struggle of the Sunday school for recognition. Born in sanitation with the main desire to make dirty faces clean, it offered little of a religious nature. The writer graphically displays all the growing pains of a maturing institution. "Evangelicals" and "Catholics" pull and haul as usual. The Apostolic Church and the authoritative Bible struggle for supremacy.

A surprising amount of reliable history is enclosed in 163 pages. The book is rich in source material and with a complete bibliography. Interestingly written by a recognized authority on the subject.—*John E. Kinney*



Lessons On The Life Of Our Lord Jesus Christ. By ROBERT S. CHALMERS. Milwaukee: Morehouse Publishing Co., 1933. Pp. 211.

This book is the first of new series for the religious instruction of children in the Episcopal Church. Properly the first is as indicated by the title. It is to be followed by other publications which will make a well-rounded curriculum.

The author has sought to combine the advantages of catechetical and modern classroom methods. A novel method is arrived at, which eliminates a plurality of subjects in the church school. The subject matter is the same for all groups from seven years up, consisting of the book, a Bible, the Book of Common Prayer and a note book.

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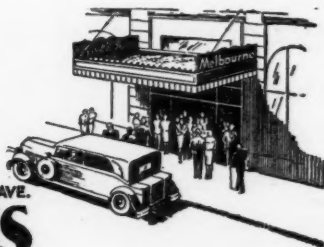
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BOOKS RECEIVED

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